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MOODY BIBLE INSTITUTE MONTHLY

April 1930

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along the south shore
of Lake Michigan

Easter Number

Over
Five
Million
Dollars
of
Assets
Give
Additional
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to
Our
Investors



THE MOODY BIBLE INSTITUTE OF CHICAGO

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Radio Station (WMBI) Addison, Illinois, in background
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Date of Birth Survivor's Date of Birth

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Moody Bible Institute Monthly

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EDITORIAL NOTES

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To quote the language of an orthodox theologian: "When a sovereign graciously allows one person who is under no obligation to do so, to discharge a service or suffer a punishment for another on whom such obligation rests, that is substitution. And when that service is discharged or that penalty suffered by the substitute, the service of the suffering becomes vicarious." The second of these two ideas is stated, and the first is clearly implied in these words of Peter: "*Who his own self bare our sins in his own body on the tree.*"

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When Peter says that Christ "bare our sins in his own body on the tree," he means, of course, He bare the guilt of the sins which were laid upon Him. But this is not to say that He suffered the very same sufferings in kind and degree, or duration which would have been inflicted upon us in whose stead He suffered. Doubtless, the truth is however, that He suffered precisely that suffering which divine justice demanded of His divine person standing in our place, a suffering which satisfied God's justice and which rendered the exercise of His love consistent with His righteous and holy character.—*Salvation from Start to Finish*, page 35.

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Our Happy Ministry

the editorial desk when such material as that which occupies these pages is passing under our eye and hand. Rather our hearts are filled with tenderness and joy in reading it, and break forth in praise to Him whose grace has made us capable of understanding and appreciating its glorious truth.

And, oh, how thankful we are for such a beneficent and exalted ministry to our fellowmen! The growing subscription list of the MONTHLY gives us joy not so much for the narrowing margin of deficit which it foreshadows at the end of the year, as for the expanding opportunity for service it affords to thousands upon thousands of readers twelve times a year. The seed thus being sown by the wayside is bearing fruit, we feel assured, some thirty, some sixty, some an hundred fold.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

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Harry Webb Farrington studied three years at Dickinson Seminary, Baltimore, five years at Syracuse University, two years at Boston University School of Theology, and three years (postgraduate work) at Harvard. It may be supposed that he was something of a scholar when he got through.

We mention this because it was while in post-graduate work that he entered the competition for the prize Christmas hymn. His words were so simple, he says, that he hesitated to submit them. But to his surprise, they were chosen, and afterwards, Prof. George Herbert Palmer, of Harvard, described the hymn as a "perfect poem."

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"My God is reconciled,
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And when they came to the line

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"I know not how that Bethlehem's Babe
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Has brought God's life to me.

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This goes to show that scholarship and evangelical Christianity are not so incompatible or far apart as some modernists would have us suppose.

* * *

A book recently from the press contains this sentence: "One of the most notable characteristics of modern Christianity is the existence of two schools of thought, one preoccupied with the redemption of the individual by means that are essentially personal and private, the other interested in the redemption of the world as a whole."

This distinction is true, and as vital as true. One is the evangelical position (now called Fundamentalism), and the other the social welfare position (sometimes known as Modernism). We belong to the first of these two schools of thought, in which respect we stand where D. L. Moody stood.

Somewhere in the 70's, Mr. Moody once urged Henry Ward Beecher to leave the pulpit of Plymouth Church for a worldwide evangelistic tour with him, so Lyman Abbott relates. "After Mr. Moody had gone," said he, "Mr. Beecher said to me:

"I should like to do it, but it is impossible. We do not agree. Mr. Moody believes that this is a lost world, and he is trying to save some from the wreck. I believe that it is the world itself which is to be saved, and the kingdoms of this world are to become the kingdoms of our Lord and of His Christ."

Now of course, the kingdoms of this world are to become the kingdom of our God and of His Christ, because the Bible says so. But the Bible does not say that this result shall be brought about in this age or by the present means of the gospel. It is Christ's personal return to the earth that shall bring this about, and it will be brought about not by grace but by judgment.

Strange indeed is it that the social welfare people do not see this, and while not abating any of their work for the betterment of our environment, throw in what energy they can in the cause of individuals for individuals.

Christ said that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." But He clearly taught that the salvation was an individual matter and not *en masse*. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

* * *

The words translated "fools" in the Old Testament have different meanings but all shading on the same idea. The fool is an evil person, a boastful, self-confident individual, empty, thickheaded, insipid and untempered.

The same is true in the New Testament. The fool is a thoughtless person, unwise, witless, one who thinks wrongly when he

thinks at all, unintelligent, heedless and dull.

These "fools" often command good salaries as professors in Christless universities. They often write books which are favorably reviewed in certain religious journals. They secure opportunities to give addresses at conventions and even ministerial convocations, where their foolishisms are reported in the secular press with attractive headlines. Their pictures also appear, but one cannot judge much by them. They often look about the same as sensible people.

Our readers not infrequently send us newspaper clippings containing the utterances of these people, and beg us to answer them.

Answer them! Why, we are answering them all the time and in every issue of the MONTHLY. Read it and see.

Then too, there is an old saying that a fool can ask a question in a minute which a wise man cannot answer in half a day.

And who is the wise man? The inspired apostle Paul tells us in Ephesians 5:15-17, where he says:

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

That last phrase settles it. He is the wise man who understands what the will of the Lord is. But inasmuch as the will of the Lord can only be discovered in the Bible, and by the diligent and reverent use of it, the "fools" above described will never learn what it is because they do not believe the Bible or go to its pages to find out. Indeed, their rejection of the Bible is "the very head and front" of their offending. If they could once behold themselves in that mirror of truth, their shame would silence them.

* * *

Here is one, a Quaker, who tells a listening public that the fall of man, the plan of salvation, Jonah, the virgin birth, etc., are only medieval superstitions. Other professors have joined with him in a letter to "the scientifically minded," telling them that "it is we who are to make the 'kingdom of God.'" Indeed, we are making it, the letter says, "in spite of our stupidities," and other minor defects that receive mention.

Here is another. This time it is a scientific engineer, who informs a group of laymen that "church unity cannot come until there is a new Bible based on fact and not on lies." He is a Sunday-school teacher in a community church that said this. "Why continue those lies about Moses and the Ten Commandments?" he exclaimed. "We should teach that law comes from group thinking—from custom, not from God."

Does the Bible inaccurately classify as a fool a man who says that?

And what kind of a church is it that retains such a man as a Sunday-school teacher? And what kind of parents are they who commit the priceless interests of their children to such hands? Are not they fools also?

Take your concordance and see what the Bible says about fools.

* * *

It starts in the child when he begins to "try his chances" in the slot machine or to venture nickels and dimes on the athletic contests in his school or on a broader field. Each of these acts is the first step in the direction of the pit from which ultimately there may be no escape apart from the grace of God. The passion of gambling is so strong and subtle that he who once becomes its victim may be forever its slave. Even though he recognizes that he is being robbed, yet he seems charmed beyond the power to protect himself. He may call himself a fool and yet continue on his foolish way. If it be impossible to save him, it may yet be possible to save his child. Parents and teachers, be on your guard.

* * *

Appreciative letters about the MONTHLY are multiplying, and not infrequently one like the following is received, showing the way in which its service may be extended:

Blessing in Three Languages

Patzicia, Guatemala, Central America.
January 21, 1930.

Editors,
MOODY BIBLE INSTITUTE MONTHLY,
Chicago, Ill.

* * * * *

I also wish to thank you for the precious article, "Seven Great Facts about the Church," which is such a comprehensive summing up of this great subject that it leaves nothing more to be said.

I used this article, or rather a part of it, as the basis of a sermon here one Sunday night, which was certainly uplifting to our congregation. Each point was translated into the Indian dialect by our pure Indian helper, Tanix Can. So that the article was a blessing in three languages—English, Spanish and Cakchiquel.

I write this as a suggestion that your missionary readers use your articles more often for messages to their native congregations, as they are much better than most missionaries can arrange of themselves, or at least they can prove the basis of sermons or Bible studies.

Yours in Christ's happy service.
(Signed) H. A. B.

* * *

In compliance with suggestions that have come from our readers, a series of articles will appear in the MONTHLY during coming months, dealing with different phases of the ministry of church music. Following "What is the Matter with the Music?" in this issue, articles by various members of the Music Faculty of the Institute will appear.

Regarding Church Music

"The Relation of the Pastor and the Music Director," "Reminiscences of a Church Musician," and other inspirational and instructive themes will offer practical aid to pastors, choir directors, and to all our readers, in fact, for whom gospel music holds vital interest.

Moody Bible Institute Monthly

"The Voice of One Crying in the Wilderness"

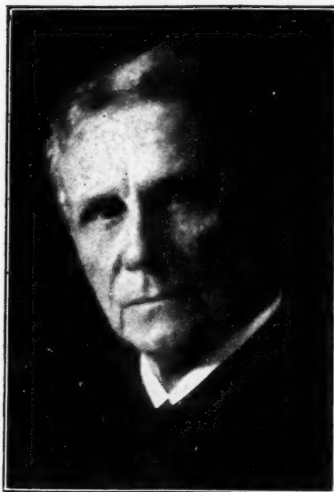
Editorial

THE Scripture quoted above descriptive of John the Baptist has recently been applied to the Rev. I. M. Haldeman, D.D., by one of his friends.

This giant among modern preachers has been wielding the sword of the Spirit in the pulpit of his present church, Broadway and 79th Street, New York, for nearly a half century. He was eighty-five years old on February 13 of this year. He celebrated the sixtieth anniversary of the preaching of his first sermon on March 26, and on April 15 he will celebrate the forty-sixth year of his present pastorate. Rare is it that any pastor has had three such anniversaries in successive months.

Rev. Carey S. Thomas, D.D., in *Serv-ing and Waiting*, writing of the modern Babylon, New York, says:

"There stands on one of its corners (79th St. and Broadway), a church in which for more than a generation a mighty defender of the faith, with unflinching courage and ever ripening scholarship, has ministered the Word of



Rev. I. M. Haldeman, D.D.

God. The center of that church and the symbol of its God-given ministry is its pulpit. That pulpit has become famous because of the spoken and written messages of Dr. I. M. Haldeman. Amid the confusion of voices in that modern Babel, Dr. Haldeman has borne a ringing and eloquent testimony to the great fundamental truths of the Christian faith. He has been and is a prophetic voice crying in the spiritual wilderness of that great city."

Dr. Haldeman is the author of many books and pamphlets, his latest being *A King's Penknife, or Why I am Opposed to Modernism*. In this he gives seven propositions against Modernism and develops them with that force of language and logic which have made him celebrated as a defender of the faith. He reveals the camouflage of Modernism and shows it to be a masquerade of old infidelity.

We are glad to add our word of respect and honor to the many that will be spoken to this devoted servant of the Lord in this his great anniversary year.

A Missionary, a Professor and an Editor

Editorial

IN ONE of our issues of last year, there appeared an editorial entitled, "Getting Rid of John," in which we referred to a Professor of the English Bible in DePauw University. In a recent book he had said that "Jesus did not demand that His followers believe *on* Him, but only that they believe *with* Him." In other words, Jesus was merely a superior man in his view, and not God.

Our editorial stirred a missionary in South America to write us of an experience he had with the same professor, adding, "If you care to use it as a sample of indirection and evasion practiced by those who have 'no fear of God before their eyes,' having repudiated the authority of the Bible, you are liberty to do so."

The professor had contributed an article to a Methodist *Advocate*, in which also he had made the statement that "Jesus did not require that men believe in or *on* Him, but only *with* Him." And the missionary asked the editor if he would request the professor "to present to his confused readers his method of reconciling that remarkable statement with the words of Jesus which he quoted in twenty-three passages in the Gospels, and particularly in John." "If Jesus spoke to be understood," wrote the missionary, "He certainly did require that men believe in and *on* Him, and some terrible words are here spoken of those who do not."

The editor took up the matter with the professor, and reported that the professor did not wish to enter into a controversy with the missionary and had no reply to make to his letter. "The only possible reply," said the professor, "would be some years of study in the New Testament ac-

counts of Jesus. It is the problem of distinguishing between faith and fact in the life of Jesus."

The missionary replied to the editor that the professor "wrote as a teacher and gave his words to his readers as an authoritative statement, many of his readers being also his pupils. His pupils," continued he, "have a right to ask him where he gets his authority for that remarkable statement despite the glaring contradiction between his words and the words of the Book of which he is a professor. I will not call the professor a liar," said the missionary, "but I will say that he has no regard for truth, for if language means what common usage and the *Standard Dictionary* give us to understand, then Jesus did most emphatically and repeatedly require men to believe in and *on* Him. The English Bible, of which he is a professor, says that He did, and if that Bible is no longer dependable, it is time that we knew it. But before it is overthrown, we have a right to obtain more convincing proof than the *ipse dixit* of a professor, or any number of professors, of English Bible."

The missionary then paid his respects to the editor himself saying, "It is incomprehensible to me how an editor could consent to publish such a statement for the spiritual food of the thousands for whose education in Christian faith a church paper is in some degree responsible. The mail that brought me the professor's letter brought me also your issue of July 15 which contains an editorial entitled, 'Warnings of an Impending Pestilence.' In that editorial you lament the lack and urge the importance of Christian education to stay that pestilence, and presumably a pro-

fessor of English Bible would be an appropriate guide in such instruction. Therefore, I seriously ask, What power to stay that tide would such instruction have as that of this professor?"

The reply of the editor in his own defense is astonishing. He said, "The last General Conference provided that six pages of every *Advocate* should be furnished by the contributing editor. The fact is I did not select either the professor or his subject and did not see the article until it was in type in the *Advocate*. I have no right either to edit or refuse such articles. The contributing editor is responsible for them and the publishing agents do not recognize the right of an individual editor of an individual *Advocate* to interfere with those six pages. I may say that the present arrangement is considered unsatisfactory by many and is almost certain to be modified at the next General Conference."

The missionary next begs the pardon of the editor for his too hasty criticism of him, and asks him to place his letter in the hands of the contributing editor responsible for the article in question. "The matter is serious," he adds. "There are frequently expressions in articles that leave room for interpretations which may accord with the bias of the reader, but this leaves no room for such interpretation, as it directly gives the lie to the written Word of God. As touching the professor, every reader has a right to ask him his authority for his statements 'without taking some years of study in the New Testament' to understand him. Jesus spoke to and for the common people 'who heard him gladly,' and it is an unspeakable wrong to

them and to Him for some professor of English Bible to require 'some years of study' to get the salvation which He purchased with His own blood and so freely offers to all who believe in Him or on Him."

We give the above story in substance as it was sent to us, believing that the

Christian public should have the information so far as our influence extends. We agree with the missionary that it is a great wrong for such a statement to pass unchallenged into the pages of an organ of one of the greatest branches of the Christian church. It is only a further example,

however, of the grip which the "organization" has on all that affects denominational life. When it controls both editors and pastors, what hope is there for the people to be spared from the "impending pestilence" so aptly characterized by the editor in this case!

The Witness of the Cross to the Holy Scriptures

By Rev. Kenneth S. Wuest, The Moody Bible Institute of Chicago

THE HOLY SCRIPTURES carry their own credentials. They claim to be the inspired Word of God, and with that claim they present to the open-minded student, incontrovertible proofs of their truthfulness. One of those proofs is the fact of the Cross in the Scriptures.

By the fact of the Cross in Scripture is meant that fundamental teaching of the Bible in which God invites the sinner to accept salvation through faith in the sacrifice for sin which He set forth, even His only begotten Son. This truth is presented in type in the Old Testament, in historical fact in the Gospels, and in doctrine in the Epistles. The fact of its presence is undeniable. Indeed, the very opposition against it proves it to be there.

How can we explain that presence? That is the problem. Either God put it there or man did. There are no other alternatives. To this question we address ourselves:

1. *The Bible reveals the total depravity of man* (Gen. 6:5; Isa. 1:1-6; Matt. 3:7; Rom. 1:18-3:20; Rev. 21:8). It also reveals the unsuccessful attempt of man to hide his sin (Gen. 3:7-19; 4:16-22; 2 Sam. 11, 12; Luke 18:9-14; Rom. 10:1-3). History discloses the age-long attempt of man to cover up his sin through religious practices which not only condone but legalize it in the eyes of their devotees. All systems of worship except Christianity either deny, minimize, or cover up sin. The race hates the Bible because it uncovers sin.

The conclusion, therefore, follows that since the Bible uniformly uncovers the sin of man, and since man uniformly attempts to cover it up, the Bible is a revelation from God. For had man written the Bible as a sacred book of religion, would he have uncovered his sinfulness by such statements as are found in its pages, while at the same time striving to cover it up? A sinful being would never write such charges against himself as are found in the above Scriptures.

Therefore, man did not write the Bible. The Cross is God's remedy for sin. Man in attempting to cover up his sin, would not write the Cross into his system of religion. God put the Cross in the Bible, which fact proves it to be His Holy Word.

2. *The Bible reveals man's helplessness to save himself from the dominion of sin and the pangs of a guilty conscience* (Gen. 3:9, 15, 21; Matt. 26:26-28; John 11:25, 26; 15:4, 5; Gal. 3:3; Rom. 4:2; 7:15-25; 10:1-3). The Bible reveals man's un-



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successful effort to save himself (Gen. 4:3-7; Rom. 10:1-3), but history shows us that the entire trend of false religions and false philosophies is toward self-dependence rather than toward dependence upon God. The theory of evolution postulates a force in man that is said to develop him without the aid of any outside force.

The conclusion therefore follows that since the Bible uniformly teaches the helplessness of man and the necessity of dependence upon God for salvation, and reveals as does secular history, that man uniformly attempts to improve himself and denies the necessity of dependence upon God, we say the conclusion therefore follows that the Bible is a revelation from God.

The race would not assert its self-sufficiency and at the same time write a religious guide for itself which constantly teaches man's inability to save himself! In other words, the Cross being God's remedy to meet man's helplessness, proves by its presence in Scripture that the Bible did not come from the effort of man to find God. If sinful man did find God, he would immediately discard Him, and search elsewhere for a god suited to his own sinful desires.

And this is the very thing that has happened. The revelation of the Deity and eternal power of God given to the race through the physical universe, has been discarded, and man has made gods for himself which reflect in their own characteristics the totally depraved natures of their worshippers (Rom. 1:18-32). Discarding as it has a sovereign personal God, and sub-

stituting for Him dumb idols, the race has turned witness against itself, confessing that it could never have written the Bible, for it discarded the God which the Bible reveals.

3. Finally, *the Cross could never be thought of by man as a means of salvation*. Man's reason argues that God to be God must be perfection, but perfection includes within itself, justice, mercy, and love. Reason argues that a just God must punish sin, and again, it argues that a loving, merciful God desires to save the sinner from that punishment.

And here reason faces a difficulty. Either God must be merciful at the expense of His justice, or just at the expense of His mercy. He cannot punish and save a sinner at the same time. But if God cannot do something that He desires to do, then He is not omnipotent. But God to be God must be omnipotent. Therefore He can be just and merciful at the same time. How that can be possible, reason cannot explain.

God steps in here to solve the problem Himself. The divine solution to the maintenance of His government and the satisfaction of His justice, while at the same time bestowing His mercy, is found in the substitutionary death of His Son on Calvary's Cross. This satisfied the just requirements of His law, and allowed Him to righteously bestow His mercy.

This substitutionary death of God's dear Son could never be thought of by man as a solution to the problem. That sacrifice required the possession of infinite love for its conception and consummation, and the race does not possess infinite love. The only use man ever had for the Cross was to gratify his brutish desire to see his victims suffer the most excruciating agony which he could inflict, and to include in that company of sufferers, the Lord of Glory! Therefore, the Cross never could be thought of by man as a solution to the problem.

The Bible is a human impossibility, and that because the Cross is the love thought of God to the world. Man did not put the Cross in the Bible, and therefore man did not write the Bible, for the Cross is woven into the very fabric of it. "Holy men of God spake as they were moved by the Holy Ghost." "All scripture is given by inspiration of God." Thus the Bible claims to be the Word of God, and presents its own credentials proving that assertion to be true.

No Funeral Service on Good Friday

Abstract of a Sermon by Rev. Albert Simpson Reitz, at a Union Service of the Churches of Inglewood, Calif., on Good Friday, 1929

GOOD FRIDAY, as it is called, confronts us with the greatest fact of all history: "Christ died for our sins." Around this fact all else revolves, for the Cross of Jesus Christ is the center of the spiritual universe. In the Cross of Jesus Christ we find the manifestation of a divine motive: "The Son of man came to give his life a ransom for many." Through His Cross we see His crown. His atonement reveals His enthronement: "Behooved it not the Christ to suffer these things, and to enter into his glory?" There would be no Lamb upon the throne had there been no Lamb upon the Cross. Rob Him of His Cross and you rob Him of His crown.

"Christ died for our sins." This is the story of the Cross. Just five short words, but what tremendous truths are revealed therein.

The Truth of Sin

Sin meets us face to face. Is it true that man has sinned? God says so, and God knows. To deny the fact of sin does not alter that fact. A man may lift his sightless eyes to the blazing sun and say, "There is no sun," but that does not remove the sun. "If we say we have no sin, we deceive ourselves, and the truth is not in us."

I would not dare deny the fact of sin, for by doing so I make God a liar! I would a million times rather admit the fact and rejoice in the truth that Christ died for my sins.

This marvelous truth will mean little to you unless you make it personal. As your thoughts this day have swept back over centuries and you have remembered the One who was led as a lamb to the slaughter, have you identified yourself with Him? When you heard the angry multitude shout, "Away with him; crucify him," did you realize that He was being crucified for you?

Have you made it personal? Have you said, "He was wounded for my transgressions, He was bruised for my iniquities; the chastisement of my peace was upon Him; and with His stripes I am healed"? Unless you have, He cannot be your Saviour. You may receive Christ outwardly and recognize Him as the greatest character of history, but unless you have received Him inwardly as a Saviour from sin, this day will be meaningless to you.

If you have never said it before, say it now: "God be merciful to me, a sinner," and this Good Friday will be for you the beginning of a life that will never end, for He has said, "Him that cometh unto me, I will in no wise cast out."

Then, too, in this short sentence we are confronted with

The Fact of Death

It is impossible to speak of sin without speaking of death, for sin and death are Siamese twins. If sin had not entered

into the world death would not have entered. They came in together.

We say that the "flu" during the great war was the worst epidemic the world has seen. Not so! Here is the world's worst epidemic: "Death came in by sin; and so death spread to all men." There is no human power to keep me from this terrible contagion.

"The paths of glory lead but to the grave—
The captains and the kings depart."

But in the midst of all this gloom, is it not glorious to know that God has provided a sure remedy for this dread disease? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."

That changes everything for me! "Jesus Christ hath abolished death and hath brought life and immortality to light through the gospel."

What glorious truth comes flooding into my soul now? If I live in Him I too am freed from the power of death! Now I can say: "O death, where is thy victory?" For it was "through death he brought to naught him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage." Now by faith I can shout, "O grave, where is thy victory?" and rejoice with Paul, the redeemed one, as I say, "To be absent from the body is to be at home with the Lord."

Let us come then this day, in the renewing of our minds to the glorious truth: "Christ died for our sins." He did not die for his own sins; He was sinless. He died a willing substitute in my stead. He died that I might live!

Have you said it from the depths of your heart today? If not, say it *now*!

The Name That Saves

But the foundation fact before us lies in the name of the One who died for us: "Christ died for our sins."

D. L. Moody was one of the greatest saints of the nineteenth century. But if I were to proclaim to you today that "D. L. Moody died for our sins," it would mean nothing. Moody was but a sinner saved by grace. It needed a sinless Saviour to save a sinful world. This, then, is the life-giving power flowing through these words: "Christ died for our sins."

Now I am aware that not all who hear a message like this will receive it, for "the preaching of the cross is foolishness to them that perish"; and the sad part of it is that many who claim to be His followers say that the preaching of the Cross, that is, atonement for our sins through His vicarious death upon the cross, is both foolish and futile. But I have no other message. My Bible does not say: "Christ lived a perfect life, therefore in his perfection I am made perfect," but

it does say, "Who his own self bare our sins in his own body on the tree, that we, having died unto sins, might live unto righteousness."

No man-made religion can give you the remedy for sin and death. No wonder that a religious leader of the present day is reported to have said, "I wouldn't go across the street to give India a new system of philosophy; she has all the philosophy she needs. I wouldn't go across the street to give China a new system of ethics; she has all of that she needs. But I would go around the world, once, twice, thrice to tell India and China and Japan and every other needy land:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

But we cannot close our meditation thinking of Christ's sufferings. We must complete the picture as given in God's Word. Throughout the Book we read of "the sufferings of Christ and the glory which shall follow."

This is no funeral service we are holding today, nor is it a "funeral memorial." Could you picture Mary and Martha holding a memorial service each year on the death of Lazarus after Jesus had raised him from the dead?

We do not hold a funeral memorial for the *living*? What was the word that came to John on Patmos? He saw one whose countenance was as the sun shining in its strength and heard Him say: "Fear not; I am the first and the last: I am he that liveth; and was dead; and, behold, I am alive for evermore."

Paul, on the road to Damascus, looked into the face of the *living* Christ and he could see nothing else for three days. The martyr Stephen saw the heavens opened and the *living* Son of man at the right hand of God. We do not have a Christ who lived and died; we have a Christ who died and *lives* forevermore!

The message of the Cross, therefore, is essentially a message of *life*: "And he died for all, that they that live should no longer live unto themselves, but unto him, who for their sakes died and rose again."

It was this message of *life* that sent the disciples out to declare the gospel, absolutely fearless of what men might do to them. And it is the message of life that comes to us today.

Is Christ, the Living One, dwelling in your heart by faith? If not, then His finished work of redemption has not been realized in your soul. Will you not make this day the greatest in your life by saying: "Christ died for my sins."

By faith let the blood that flowed from His matchless hands touch your hands and sanctify them for His service. Let the blood that flowed from His blessed feet anoint your feet that they may forever walk in the paths of righteousness. Let the blood that trickled down from His holy brow touch and bless your brow that you may have the mind of Christ and

henceforth love Him with all your mind. Let the healing stream from His riven side reach your sin-stained heart and forever hallow it, making it a

fit dwelling for His Holy Spirit. Come, let us join our voices with the angelic host in saying, "Worthy is the Lamb that was slain to receive power, and

riches, and wisdom, and strength, and honor and glory, and blessing."

This blessed privilege is ours because "Christ died for our sins."

The Redemption of the Body

By Rev. Christopher G. Hazard, D.D., Catskill, N. Y.

THE inspired book informs us that when Jesus, by the shedding of His blood, the outpouring of His life even unto death, redeemed us, we who were the slaves of sin became the property of a purchaser; being bought with a price, even the precious blood of Christ, that we might be set free in the glorious liberty of the sons of God. The believer in Christ is "loosed away" from the old bondage to sin and death, and both soul and body are thus redeemed and set free.

Thus we enter at once upon the history of the redeemed. We have peace with God, rejoicing in the forgiveness of our sins. We receive the Spirit of adoption and power, who witnesses with our spirits that we are the children of God and enables us more and more to live and serve as such. We make progress towards the perfection of a new life, even eternal life; the grace of God in a constant sufficiency develops in us an ever increasing faith and an ever increasing fruitfulness in the effects of faith. We approach in a steady progression the fulfillment of our destiny of being conformed to the image of God's Son, Jesus Christ.

But while we have the title of sons of God, and while we make spiritual progress in the earthly life of Christians, increasingly knowing and serving God here, we are yet subject to the temptations and infirmities of time. We are not yet placed in

the position, the full-powered position of the children of God. We are still upon a field of worldly conflict between good and evil, subject to the "body of humiliation" in which we live. We are waiting for "the adoption," the placing of ourselves in that incorruptible and powerful body which will be bestowed upon us at the Lord's return.

When Jesus Comes

This is the grace that Christ will bestow upon believers at His coming. "In a moment, in the twinkling of an eye," they shall be changed into the glorious likeness of Christ. Then and thus they will enter upon full fellowship with the Son of God. They will know the fulness of heavenly life, either by resurrection of the dead in Christ, or transfiguration of those who are alive at His coming.

While we serve the living God as redeemed souls, therefore, we wait for the Lord from heaven that "mortality may be swallowed up in life," as we receive the redemption of the body and as we are "clothed upon with our house which is from heaven."

God has "wrought us for this selfsame thing." He has given to us the "earnest of the Spirit." A larger transfiguration scene than that which was shown to the early disciples will presently illuminate Christian experience.

Death and corruption are not necessities then upon all believers. They may not be so upon any believers; our hope of glory is a star every evening. The calamities and troubles of earth indicate that this redemption of the body is drawing nigh. Death, even as a sleep, is scarcely a Christian expectation. There will be Christians who will never see death.

We should watch and pray always, therefore, that we may stand before Christ in a spiritual body, a fit mansion for the spirit, when He shall call us up to meet Him. Waiting for Him in faithful performance of our duties should be the constant attitude of His purchased servants. Moment by moment and from age to age Christians must look for "the bright appearance of the Lord, until he comes." Everyone who has this hope set on Him will "purify himself even as he is pure."

"Once, for a moment, the imprisoned spark
Flashed out upon the day and made it dark;
The Holy Mountain in its coronet
The Star of Bethlehem forever set.

"And ever since upon the robe of night,
Anticipation pins this light of light;
And, patient in the darkness, oftenwhiles
She dissipates it with her hopeful smiles."

"Watch, therefore," said the Lord, "for ye know neither the day nor the hour."

Our More Stately Mansions

By Rev. John T. Chynoweth, Long Beach, Calif.

JESUS said: "In my Father's house are many mansions; . . . I go to prepare (one of them) a place for you."

I do not know that I have any right to insert those two words in parentheses as really contained in the Greek, but somehow I think that was what Jesus meant to say. "I go to prepare a place for you." One to suit your personality.

When a young couple starts a new home there are two distinct individualities to be considered, but the feminine will prevail over the masculine. The home will be fashioned after her ideals, and of course, it should be so. Somewhere in the depths of the home he can have his "den" and here he can give his individuality full expression. The walls may be adorned with gun and rod, with occasional pictures of the big game which "got away" or really succumbed to his prowess as hunter or fisherman. But up there where there is to be neither "male nor female" I feel sure that the "abiding places" are to be adapted

to our individual tastes and are to be eternal in their adaptability.

An Individual Touch

And it will be glorious to every real lover of the Saviour that the "mansion" is to have His individual touch. I do not know how much of the real work He may see fit to do. He may take into consultation the dear mother who went to glory so many years ago. He may even allow her to place many bits of furniture and celestial bric-a-brac with which the rooms are to be adorned, but everything is to bear the stamp of His genius.

I assume that not every product of the Tiffany studio has felt the touch of the hand of him who gave to that studio its name and fame. But in a very masterful way his genius overshadows everything that goes out from that workshop. So I feel sure that even though Jesus may love to give to others a part in the preparation of the eternal homes, it will be His loving thought that will make perfect the abiding places.

The Body We Shall Possess

"I go to prepare a place." I like that word "place." It takes heaven out of the region of "airy nothingness." There is nothing sublimated about it.

I get great joy out of the resurrection of our Lord, for His triumph over the power of death; but I also get great joy out of contemplating that very substantial body in which He made His appearance to His disciples. I am glad He ate that breakfast with the fisher folk there on the shores of Galilee. I note that when He wanted to He "stood in the midst," even though the doors were shut. I note also that on the way to Emmaus "He vanished out of sight."

That's a pretty good kind of a body to possess—just like our old bodies but so unlike as to be the real and eternal home of the soul. And there is something else I like about the resurrection body of Jesus. It seems to recognize the worth of these earthly bodies. Paul did not call them "these vile bodies," but the "bodies of our humiliation." And how they have

served us through this "humiliation"! They have put up with all of our whims and notions. When we have tested them beyond endurance they have protested and appealed, but when our wills have been brought low how quickly these bodies have responded.

So I am glad for the tribute paid to these earthly houses in which we have had our time of testing. Out of them is to come the tabernacle for which Paul earnestly "groaned."

Eternal Companionship

"And receive you unto myself, that

where I am there ye may be also." Eternal companionship! His resurrection body like my resurrection body! My mansion fashioned after His ideal for me! All progress through the eternities to be under His direct and personal supervision.

Einstein on God and Immortality

By Rev. Solomon Birnbaum, The Moody Bible Institute of Chicago

EINSTEIN was asked: "Do you believe in God?" And he answered: "Your question is the most difficult in the world. It is not a question that I can answer simply with 'yes' or 'no.' I am not an atheist, I do not know that I can define myself a pantheist. The problem is too vast for our limited minds. We see a universe marvelously arranged and obeying certain laws, but we can understand these laws only dimly. Our limited minds cannot grasp the mysterious force that sways the constellations."

He was also asked whether he believed in personal immortality. His answer was: "No."

"Do you wish for personal immortality?"

He answered again:

"No, one life is sufficient for me."

At the outset, I may state that so far as the logic of his argument is concerned, I fully agree with Professor Einstein. By the instruments and formulae of science, God cannot be known, and without the knowledge of a personal God there is no assurance of personal immortality.

Science Can Neither Find nor Hide God

More than twenty-five centuries ago, a tent-dweller in the Arabian desert, perhaps also a Hebrew, already had made this discovery—"Canst thou by searching find God?"

It took all these centuries of progress to bring science around to this same view.

And because science cannot find out God it also, if it remains truly scientific, cannot hide Him.

Some of us have known this secret long ago, and have ever since ceased to make science or philosophy the foundation of our faith. There is a better way. At this point we leave the argument from science and rise to the argument of love. Since man by his wisdom could not know God, God in His love stooped down and made Himself known to man.

"Show us the Father," one once prayed, and this answer from the lips of Jesus came to the suppliant:

"He that hath seen me hath seen the Father."

Man is not forever doomed to exile from God. Man's limitations may be distressing, but there are no such limitations with God. Love knows no barriers. The children are made for the home of their Father, they belong to His household and He will not rest until He hath gathered them in. Man's insufficiency so eloquently and so plaintively witnessed to by the sages of all the centuries, has become through all



Solomon Birnbaum

the centuries the strongest and the longest plea for God's redeeming love.

Love Goes All the Way

It is inconceivable that God—if there be such a Being, and science through its foremost representative declares there is—should remain adamant for all time to the untold yearnings of His creatures. He who is the source of all man's virtues—is it possible that He should be lacking in the one which is the most godlike, love? And as no human scribe can adequately describe the miracles of sacrifice and devotion of human love, shall we balk at the miracle of the gospel of the love of God? Love goes all the way. There is no limit to its mystery, to its power, to its sacrifice.

While we will gladly and humbly follow Mr. Einstein in his conclusions of science so far as we can understand them, yet we think that he is going too far in his implication that science be the measure and arbiter of all things including the knowledge of God and immortality.

In order to make the circle around the earth we must sometimes journey on land, sometimes on sea, and sometimes make our flight through the air. We would end in disaster if we expected to accomplish the whole journey by train alone. Where land ends we must take the boat, and where roads become impassable we must seek the airplane.

Thus it is with the journey toward the goal of our life. For a time, knowledge of the material world would seem sufficient, but soon we find that this must be supplemented by some sort of philosophy in order to provide form and unity to our life and enable us to make progress.

Finally the discovery comes that even philosophy is found wanting. And then we rise still higher in the wings of the Shekinah of God.

What Immortality Is

Mr. Einstein possessing no conviction regarding the nature and person of God, naturally regards the faith in personal immortality as unwarranted. "One life is sufficient for me," he says. Yet immortality as the Christian believes in it, does not imply two or more lives. It is an intensified, abundant life, not many separate lives strung together into a kind of prolonged existence.

Einstein believes in the eternity of a ray of light existing individually and traveling incessantly for millions of light years. He suspected the universe as being not sufficiently vast to provide this ray of light traveling space for an infinitude of years, therefore he calculated and proved that it traveled in curves. Strange, is it not, that he should not allow the same courtesy to the individual soul of a man?

MAJESTIES OF THE SOUL

There are in the soul four great majesties:

The majesty of mind; not only of consciousness, but of ordered reason.

The majesty of creative freedom; man's power to project new currents into life and history.

The majesty of duty; the sense that in all our living we belong to each other; the sense that in everything we do, or feel, or think, we are related to all men everywhere.

The majesty of the infinites of our soul; the boundlessness of space; the eternity of time; the sublimity of God.

These things are the image of God in us. It is a blemished image, but it is ours nevertheless. This truth is not only a revelation of Scripture, it is a certainty of experience. If there be a personal God behind the universe, then it is not only probable but certain that man is in His image; that our reason shares the light of His; that our creatorhood is in the image of His own; that our duty is the image of His holiness; that our infinites are at least the expression of the boundlessness of His abode.—Rev. Harold Paul Sloan.

A SCIENTIST'S TESTIMONY

"All human discoveries seem to be made only for the purpose of confirming more and more strongly the truth contained in the sacred Scriptures."—Sir John Herschel.

The Poet Muses on Death and the Life Beyond

The Saints Triumphant

By Gertrude R. Dugan, North Caldwell, N. J.

One by one the saints triumphant
Pass beyond the shadows here,
Into realms where trouble ceaseth,
Pain is not, nor falls a tear.

Into realms of peace they enter
With their last departing breath,
There to serve their God and Saviour,
Undisturbed by grief or death.

Reunited with their loved ones
From earth's bondage now set free,
In the bosom of the Father
They will spend eternity.

Face to face they see their Saviour,
Their Redeemer, Brother, Friend.
Could a greater joy await them
As they reach the journey's end?

My Hope

By Elwood D. Vaughan, Lynchburg, Va.

I care not, if when life is done
And I have ceased from earthly toil,
That some rich tomb should mark the spot
Where mingles soil with soil.

I care not that above me there
Some bard might pause and sing my fame;
My trust is stayed in simple faith
On Calvary's Cross and Jesus' name.

When I have pierced this fleshly veil,
And upward speed past shafts that tower,
My only hope beyond this pale
Is Christ's great love and conquering power.

Or if I bide until He come,
I know I'll meet Him in the air;
I'll join in heaven's glory song
And in His glory ever share.

Thou Remainest

By Rev. J. G. W. Kirschner, Gerald, Mo.

When winter reigns, and flowers are dead,
And song birds with their songs have fled;
When trees are etched on leaden skies,
And poverty in anguish cries,
And funeral trains go o'er the snow,
O God, how good it is to know—
That Thou remainest!

When man his courage would reveal,
When he would build his towers of steel
And granite blocks to pierce the sky,
And would the hand of time defy;
While here is strength, yet he doth know

That these as well some day must go;
For ruins fill the ancient world,
And to the depth man's pride is hurled—
But Thou remainest!

Why should I grieve and be afraid
When in the grave my hopes are laid?
Well do I know that death must be
Unless my Lord shall come for me;
Therefore, build I my life on Thee,
Foundation of eternity—
For Thou remainest!

The Splendor of the Cross

By Flora Swetnam, Atlanta, Ga.

It lifts the soul to heights before unknown,
The wondrous grandeur of that sacrifice!
We humbly come and kneel before Thy throne,
That Thy great fullness may for us suffice.

All else may fail—all light earth's dimness mar,
All worldly glories lose their wonted shine;
But glowing ever brighter is the star
Of that eternal faithfulness divine.

In Thee we see the one who bore our shame,
Nor counted then the suffering and loss;
Nor magnitude of power, wealth, or fame
Can dim the living splendor of the Cross!

Resurrection

By Ethel Wallace, Philadelphia, Pa.

How sad it is to watch the slow decay,
The silent, potent changes of the years,
The drooping form, the once fair head now gray,
The weariness, the weakness, and the fears.

The slow response of intellect and will,
The old ambition flickering to its death,
The strangeness of familiar things, the still,
Deep darkness round about, the hard-drawn breath.

How blest it is to know that on that morn
When Christ returneth and the graves unroll,
Once more erect shall stand that well-loved form,
Fit biding place for an immortal soul.

Three Stages in the Pilgrim's Journey

Abstract of a Sermon by Rev. John Thomas, D.D., Cardiff, Wales, at a Bible Conference
Conducted by the Moody Bible Institute at Hendersonville, N. C.

(Stenographically Reported)

THE Twenty-third Psalm is one of the greatest lyrics ever written even in the Word of God. Every word is a gem and every sentence a sermon. It makes music in the hearts of men and women and children. The psalm that enchants the child grows richer and richer for the growing life. Every attainment in life clothes the psalm with new meanings. It is the delight of the child, and it is one of the last solaces of the aged pilgrim as he stands on the banks of the river and chants its music.

David said: "I must take my shepherd heart and make music in His name." I used to imagine him tuning his harp with none but the angels to hear, and singing this psalm: "The Lord is my shepherd; I shall not want."

You can not read this fourth verse unless you have had enough experience to put a sob between each word. "Yea, though I walk through the valley of the shadow of death, I will fear no evil"—the ruddy-cheeked shepherd boy didn't write that. It was after he had been right through the valley and had known in the dark the wonderful Presence. This fourth verse is the very center of the psalm.

There are three stages in the pilgrim's journey:

First, the preparation.

Second, the experience in the valley.

Third, the sequel to the valley.

The valley of the shadow of death in this psalm does not mean death. It is the valley of the shadow of death. What then does it mean?

It is a picture out of the shepherd's records. Sometimes the shepherd had to take His sheep, when the pastures were failing, to other pastures. And in mountainous Palestine he had sometimes to guide them through the deep gorges in the mountains where overhanging precipices shut out the light of day and where in the dark, wild beasts were ready to leap upon the sheep as they passed. That was the valley of the shadow of death, and the shepherd led them through the valley into the pastures beyond.

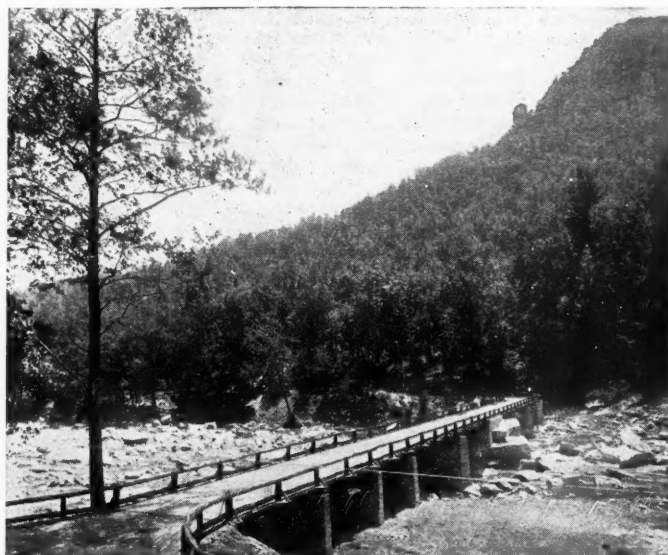
And so to us these words mean the dark days and the dark ways through which God sometimes guides His pilgrims on their homeward way.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.—Psalm 23:4

The Preparation

Jehovah is my Shepherd; I have no lack. He maketh me to lie down in green pastures; He leadeth me beside the waters of rest and quietness; He refresheth my soul; He leadeth me in the paths of righteousness for His name sake.

Is not that lovely? Everything is beautiful, the sun is shining, the pastures are rich and green, the waters run softly—everything is like a summer dream in those first verses. There is no sound of storm, there is no cloud in the sky, there is no menace in the wide world.



Gateway to Chimney Rock near Hendersonville, N. C., where Dr. Thomas delivered this address in a Moody Bible Institute Summer Bible Conference

That is how God begins with us. It is a fine picture. He starts with us in that wonderful way. You know the mother does not begin by whipping her child. She begins by kissing it. She begins by holding it and sheltering it and making everything as easy as possible. The first thing is to make the child understand that mother loves it. The rod may have to come later, but not until the wonderful time has been passed and the child knows, even when the rod is used, that the hand that holds it is the hand of the mother that loves.

That is just what God does with us. Many of us have known the wonderful beginning of God's grace. As the poet said

in the Song of Solomon:
"He kissed us with the kisses of his love."

He came and said:
"Peace be unto you"; "Go in peace"; "Your sins are forgiven you."

And, oh, the world was wonderful, wonderful, wonderful! The skies shone brighter than ever before, the stars were more wonderful than ever they had been before, and the dear arms of the everlasting love were around us day after day.

That is the first stage of the pilgrim's life. It is a wonderful beginning. Oh, do not miss it tonight. Just let the Shepherd take you, and all the world will become like a dream of wonder and delight. That is the beginning. God does not discipline us until He has made us certain that He loves us.

You Move a Step

You are now on the march, on the pilgrim's way. Listen and look! The clouds are gathering. There is a lowering glow in the sky. There is a peal of thunder. The evening is coming.

And look! He is leading you. He is leading you into the deep gorge of life where the shadows are dark and the night is dangerous—the valley of the shadow of death.

Why, oh why, does He lead us there? I have heard Christians ask that question many a time. "Why have You brought me into the dark; why didn't You leave me in my delightful happiness? It was all so wonderful. Now You have come and taken away my light and my joy."

The answer is: "This is a part of the pilgrim's way."

Old John Bunyan understood the valley of the shadow of death. He did not confuse it with the river of death. His pilgrims passed through the valley of the shadow of death long before they came to the brink of the river they had to cross to the celestial city. God knew it was a part of the pilgrim's way and He made every pilgrim pass through the valley of the shadow of death.

The Lord wants to make something out of us, not to coddle and spoil us. We are not here just to enjoy ourselves. We are here for spiritual development, that the Lord may make men and women out of us,

and it cannot be done without discipline and pain.

Job was a good man. God challenged Satan about him, and Satan said: "Send him to the valley of the shadow of death." Satan did not know he was doing the best thing he could for Job. But the Lord allowed him to go because the Lord superintends the valley.

Job cursed the day he was born, and then he started on his pilgrimage through the valley. After he had been in the dark for some time, you do not hear him cursing any longer. What is it we hear? It is wonderful! "I know that my Redeemer liveth . . . yet in my flesh shall I see God."

Job had said, "I will die in my nest," and the Lord came and tore his nest to fragments. A nest is not a good place to die in or live in either.

The Preacher Has Been in the Valley

I say here tonight, and I say it in lowliness and thanksgiving, I have been through the valley of the shadow of death and I know what I am talking about. I have been in the dark, dark, dark, more than once, when the Lord's hand hid the light and the sound—days of sorrow, days of shadow, nights of darkness. And I say here tonight before Him, I am more thankful for the tears I have shed and the sorrows I have known than for all the joys He has ever given me. They have been benedictions—enrichment of life and soul and mind and understanding.

And now I think you are ready to watch this man walking through the valley of the shadow of death. There is a change, an immediate change, a change of atmosphere. "Yea, though I walk through the valley," The man has discovered a new consciousness of himself—I walk.

Have you noticed before he was merely passive? "He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness"—a child wrapped in swaddling clothes. There is not much light or power in that.

But here there comes a night: "Though I walk." When the "I" is in the right place, it is a great thing. "Though I walk"—the man has discovered himself from the hand of God. God has offered to make personality. "I live, yet not I, but Christ liveth in me." You do not find that great impact of holy personality, and you are not conscious of that great "I" of divine grace, until God takes you into the dark.

A New Heroism for You

The psalmist says, "I will fear no evil"—but there was no evil in the first three verses. The man is beginning to understand the world, he is becoming a hero.

There is nothing heroic when you think there is nothing of which to be afraid. But when the voices of the fiends are whispering all around you and the evil things of the dark are menacing you, then you can say, "I will fear no evil."

You cannot get that in the first three verses. You cannot get heroism by lying in the green pastures by the still waters; you cannot be a hero by asking God to coddle you, just keep you lounging in an easy chair. Heroes are made when He takes you out into the great world of

evil and opens your eyes and makes your heart brave. That is when He is beginning to make you a hero. You know the evil in the world, but you are not afraid of it. You stand in the shadows and you say: "I will fear no evil." That is the way of the valley.

Divine Comradeship

And then there is another thing you will get in the valley of the shadow, you will get the sense of divine comradeship, and I do not know of anything bigger than that.

"For thou art with me"—Thou art *with* me, by my side, my comrade, my companion, my friend. That is the biggest privilege God gives His people—to recognize Him as a comrade.

Can you not see the long way this man has already traveled in the valley of the shadow? "He maketh me to lie down in green pastures; he leadeth me beside the still waters," and the rest of it—everything, everything, done.

And now he is on the march in the dark and he goes this way: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou" (God, Jehovah), "thou art with me," *with* me—that is the final privilege and glory of the redeemed spirit. Our fellowship is with the Father and *with* His Son Jesus Christ.

Ah, Jesus makes his man godlike when He does that, He makes his man godlike. "Henceforth I call you not bond servants; . . . I have called you friends." "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode *with* him."

Friends and comrades dwelling together in the same house! You do not learn that until you are in the dark. You do not learn that in easy ways. You have got to have some experience of life before you have the Presence by your side and hear Him say, "Thou shalt walk with me in white"—*with* me. "Thou art with me; thy rod and thy staff they comfort me."

The Valley is Worth While

The shepherd's rod and staff, what did they stand for? What did this man learn in the valley about them?

In the old days, when the shepherd had passed through the valley of the shadow of death and taken his sheep along to the other side, he had to fold them for the night; then he took his rod (the eastern shepherd called his sheep and lambs by name), and he held it over them and called them one by one by name as they passed under the rod. If there was even a lamb missing there was no sleep for the shepherd that night. He went away into the dark and brought his lamb safely to the fold.

"Thy rod and thy staff they comfort me." When the great folding time has come, and the Shepherd holds His rod at the door of the fold, and I am there and He knows my name (we have known each other for many a year), that Shepherd will not sleep until I am safe in the fold. "Of all which he hath given me I shall lose nothing, but raise it up again at the last day."

Do you not think it is worth going through the valley? Do you not think old John Bunyan was right when he made all

his pilgrims pass through the valley of the shadow of death? I say again, I thank God for the valley of the shadow of death. I want the rich experience of His dear presence that comes to us in the dark.

A Banquet No Enemy Can Mar

"Thou preparest a table before me in the presence of mine enemies." Why, he has learned to have a banquet that no enemy can mar. He started with the child of God in the green pastures and the still waters, but there was no enemy there, life had not been developed yet. But now he has been in the dark and he knows there are enemies around. If you are true as steel to the Lord that loves you, the world will hate you.

"Thou preparest a table before me in the presence of mine enemies." Thank God they cannot interfere with our banquet! He has taken us into His partnership and His banner over us is love; and not all the enemies in the world can take away our peace with Him. "In the world ye shall have tribulation, but in me ye shall have peace." "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil."

The king was anointed for royal service, the prophet for prophetic, and the priest for priestly service, and in every case it was understood that God's Spirit was given to help for the service.

God can use us after we have been through the valley far better than before. He comes to us and says: "My child, I have a new anointing for thee, an anointing for service."

Remember that the anointing of the Holy Spirit is always for service, not for ecstasy but for service. Remember that when the Lord brings you to ask: "What more can I do for Him than I have been doing?"

"My cup runneth over"—a new assurance of God's goodness. "Surely goodness and mercy shall follow me all the days of my life."

How did you know, David? There may be dark days, David, clouds may gather, thunders may roar. He answers: I have passed through the valley of the shadow of death and He never failed me; He was nearer to me there than anywhere else.

Home, Sweet Home!

"Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever." Surely—there is no doubt about it.

What then, David? What is the last? Home, sweet home! "I shall dwell in the house of the Lord forever."

You see how we have marched step by step on the pilgrim way and now we are at the gates of the homeland, the last stage of the journey.

I want every one of you to come into this pilgrimage. I feel as did old John Bunyan, that if we would all be pilgrims we will be willing to put our hands into the hands of the Son of God, and let Him lead us all the way through the valley of the shadow of death, and beyond, for you know we are going home, we are going home.

I shall be homeward bound for England, but I am homeward bound for something

more wonderful than that home. I am bound for the house of the Lord—home forever.

I have been a pilgrim from my childhood and His hands have led me through bright and dark, in the valley of the shadow of death and in the anointing for service. He hath made me say: "Surely goodness and mercy shall follow me all the days of my life," and I am going home, home.

I know as my dear brother said this afternoon, the grand consummation is in our Lord's appearing, and Paul when near home still thought of that, and said, "I

am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me in that day: and not to me only, but unto all them also that love his appearing.

You have got to wait for His appearing for the crown. While we are at home in the body we are away from the Lord. It may be that we shall go home first and wait for the crown, but we are waiting for the crown; and whether the Lord tarries or not, we are homeward bound.

We are not waiting for the undertaker,

we are waiting for the Lord. We are homeward bound, our eyes are fixed on home. The grave is nothing to us; it is just a little opening that leads home.

"I shall dwell in the house of the Lord forever." What matters it about the darkness of the way? What matters it though the world hates you and boycotts you? What matters it though there has been many a sorrow and many a tear? "I will fear no evil, for thou art with me," and I am homeward bound.

Come home, you who are weary at heart and to whom the way has been long. Come home, come home.

Three Great Artist Heroes

By Rev. John R. Riebe, The Moody Bible Institute of Chicago

THIS is the story of Alfred Tucker—Bishop Tucker of Uganda.

Like both his parents, he was a landscape artist. At twenty-five, his first picture, "Homeless," was hung on the line in the Royal Academy, and sold the same day. Artist though he was however, his deepest instincts found their expression not in art but in the service of his fellow men.

In 1878, his pictures were selling well. He lived at Oxford at the time, and owing to his personal charm and artistic ability, he had been admitted to various university circles. But even then, his heart was with the poor of the vicar's parish, and questionings stirred within him as to whether his highest call was not to them rather than to art.

He was twenty-nine, he was making a success of his profession, and he was hoping to be married. No other career seemed possible—but his heart was not silenced! Shortly afterward he was married, and when a baby boy came, he said to his wife one day,—

"These bells of the old cathedral have been sounding the gospel for a thousand years, and I want to go and tell the people who have never heard. I have only one life to live and I am daily growing older."

Later he brought forward another motive for devoting his life to pioneer missionary work. He said,

"God has given me physical strength beyond most men. At present I feel it is not being used to the utmost."

In 1890, he went to Africa, where he made an investment of his wonderful physical stamina. His iron frame enabled him to emerge year after year victorious, though not unharmed, from the perils and fatigues of terrible journeyings through the fever-swept swamps and forests of East Africa, perils and fatigues which proved fatal to a succession of the bravest and most promising missionaries. I saw him once in Kenya at the Kijabe station of the Uganda Railway, a sturdy, well-knit figure, bronzed by the equatorial sun, but with eyes full of eager strength looking out under great shaggy brows.

Bishop Tucker's remarkable work, *Eighteen Years in Uganda and East Africa*, superbly illustrated by his pencil and brush, tells the story of the peaceful

penetration of its social structure with the gospel of our Lord, and incidentally, the saving of the kingdom of Uganda for the beneficent British rule.

II.

This is the story of Miss I. Lillias Trotter, who also was an artist, and John Ruskin's favorite pupil. Indeed, Ruskin told her that if she would give herself up to art, she would become one of the greatest living painters and her work would be immortal. And after she went to Africa, he remarked to a friend, "I have lost the one pupil I had of real talent, and she has decided to throw away her life teaching Arabs!"

Miss Trotter's earlier work in London revealed the bent of her nature towards the amelioration of the condition of the poor and the saving of the lost, and incidentally, her talent for organization as well. Through her efforts for example, a music hall in a low part of the city was transformed into a center of love and light where many souls were rescued and saved.

But in a meeting at Keswick, England, when the audience was asked,

"Is there any one here who has heard the call to North Africa?"

Miss Trotter responded, "I have."

What had this young woman to offer? "Literary gifts, rare artistic ability, unlimited common sense, and a faith like an apostle," said one who knew her well. But that day, instead of the prospect of a lucrative artistic profession, she chose a life of sacrificial service in the midst of the filth, disease, bigotry and violence of the Algerian coast towns.

A narrow, dark street in Algiers was where Miss Trotter lived for years. Her house was battered by many a stone. A thousand dents were made in her door by rabble mobs. She called her home her "battlefield." But such was her character and that of her associates, members of her Algiers Mission Band, that now in almost every place they receive a warm invitation to return. It is Dr. Cornelius H. Patton in *The Lure of Africa*, who narrates these facts.

Last August, after being confined to bed for four years through the great weakness of an overstrained heart, Miss Trotter passed into the fullness of eternal joy. But

during those restraining years her gifted pen and intuitive knowledge of the Arab mind, enabled her to write stories and parables of the greatest value in evangelizing the Moslem people of the land.

Within the year, as a sort of culmination of the forty years of Miss Trotter's service for Africa, there has appeared from the press of Marshall, Morgan and Scott, London, her last beautiful book, entitled, *Between the Desert and the Sea*. It is profusely illustrated by water-colored sketches which she made on her various journeys. Here through the medium of her brush and pen, she has passed on to the Western world some of the wonderful treasures of her heart and mind.

III.

This is the story of Dr. Albert Schweitzer. He was a son of the vicar of Gunsbach in Upper Alsace, and had reached a prominent position in Europe as a philosopher, theologian and musician, when just before the war, he went out to found a missionary hospital at Lambarene on the Ogowe River in French Equatorial Africa.

Of his work in the fields of philosophy and theology I shall not write, but let me speak of his artistic gifts.

He was not a painter like Bishop Tucker or Miss Trotter, but his soul was bathed in music. He had been organist to the Paris Bach Society, the Bach Concerts of the Church of St. Wilhelm in Strassburg, and of the Onfeo Cantea in Barcelona. He had given recitals in most of the capitals of Europe, and written a large and important book on Bach, and, incidentally, invented some technical improvements in organ construction.

But of greater human interest is the fact that the conviction had been borne in upon him that thinker and artist as he was, the path of duty lay elsewhere. Not a fanatic or a visionary, he yet felt himself drawn by an irresistible call to go out as a bringer of help and health to the primitive populations of the world.

Once the conviction was formed, he set about carrying it out. He qualified in medicine, taking his degree at Strassburg, and a further course in tropical medicine in Paris.

Referring to him again as a musician,

when he went to Africa, the Bach Society of Paris gave him a piano with pedal attachments built for the tropics. And now we read of him in the hour between lunch and the resumption of work in the hospital, turning for recreation to his music and, "far from the maddening crowd," entering more deeply into the meaning of Bach.

His artistic sense flashes out in this picture which he creates for us: "The palms rustle an *obbligato* to the loud music of the crickets and the toads, and from the forest come harsh and terrifying cries of all sorts. Caramba, my faithful dog, growls gently on the veranda to let me know he is still there, and at my feet, under the table, lies a small dwarf antelope . . . Solitude of the primeval forest, how can I thank you enough for what you have been to me!"

And now to the missionary doctor in the theatre of action! A poor, black man is brought to the hospital with strangulated hernia, a terrible affliction not uncommon among the natives of Africa. In his book, *On the Edge of the Primeval Forest*, the doctor says:

"How can I describe my feelings when the poor fellow is brought to me in this condition? I am the only person within hundreds of miles who can help him. Because I am here and supplied by my friends

with the necessary means, he can be saved, like those who came before him in the same condition, and those who will come after him, while otherwise he would have fallen a victim to torture. This does not

that is to begin she administers the anesthetic, and Joseph, in a long pair of rubber gloves, acts as assistant.

"The operation is finished, and in a dimly lighted dormitory I watch for the

sick man's waking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again,

"I don't feel any more pain! I don't feel any more pain!" . . .

"His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure

the sick negroes. Then I have to answer questions as to who these white people are, where they live, and how they know that the natives suffer so much from sickness.

"The African sun is shining through the coffee bushes into the shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words, 'And ye are brethren.'

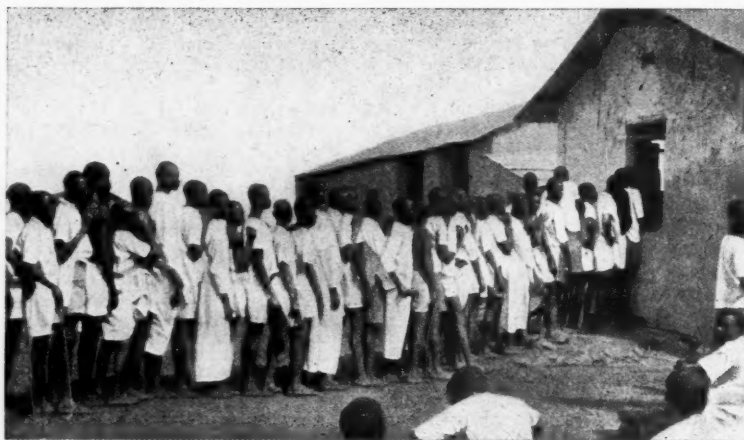
"Would that my generous friends in Europe could come out here and live through one such hour!"

"Long is the time to learn,

Short is the time to do;

Yet it is worth it all

If the work in the end be true."



Natives of Uganda in Line to Purchase Bibles

mean merely that I can save his life. We must all die. But that I can save him from days of torture. That is what I feel as my great and ever new privilege. Pain is a more terrible lord of mankind than even death itself.

"So, when the poor, moaning creature comes, I lay my hand on his forehead and say to him,

"Don't be afraid! In an hour's time you will be put to sleep, and when you wake you won't feel any more pain."

"Very soon he is given an injection of omnipon; the doctor's wife is called to the hospital, and, with Joseph's help, makes everything ready for the operation. When

Parental Inconsistency



St. Louis, Mo.

The Editors,

THE MOODY MONTHLY:

Recently I noticed in a Christian magazine the following quotation from a letter to the editor written by a mother concerning her son when he was about to leave home for college.

This mother, fearful of the blighting, searing, soul-destroying effect of the atheistic atmosphere of the college and university upon her son, said to the editor, "Oh, pray for my son."

Now, while there is in the heart of the writer of this note a great sympathy for that mother as she thinks of the danger in which that boy will be, and while he will surely pray for that son that he may be kept by the power of God from having his spiritual life wrecked; yet there rises in the heart this question:

Why is it that Christian fathers and mothers who are aware of the danger that surrounds a son or daughter who enters the university atmosphere yet deliberately send the son or the daughter into that danger? No sane parent would think for a moment of putting a child into a boarding house or hotel where there was some contagious disease, and yet many parents send their sons and daughters to the educational institutions where the Bible is ridiculed, and the faith of the young people is uprooted.

Why do they do this? It is certainly not because of the lack of schools where the atmosphere is thoroughly Christian. But even if such were not the case, it would be better for the young people to have no higher training than to have their faith wrecked.

We cannot but believe that such a mother as the one quoted in the letter

to the editor, if instead of asking prayer for her son as she sends him into the infected atmosphere of the infidel institution, would use her common sense and choose a really Christian college for him she would save herself much sorrow in the future.

It is the belief of the writer that the real reason in many cases for this unwise action on the part of parents is the foolish notion that the great university can give to the student a polish, a finish that does not come from the Christian institution. There is a sort of earthly glory that surrounds the fact of having graduated from a great university that does not inhere in the fact of having come out of a Christian institution of lesser size and importance.

Let parents seek counsel of God as to where they send their children and thus save themselves much sorrow.

Charles Frederic Sheldon.

Moody Bible Institute Monthly

"What is the Matter with the Music?"

By Rev. William M. Runyan, The Moody Bible Institute of Chicago

VITAL Christianity has ever meant indulging the spirit of song. Luther's contribution to the world was more than doctrinal. He made it possible that the Church of Christ should sing. Himself an inspiring singer, he encouraged those about him to voice praises to God. He wrote hymns and promoted the writing of hymns by others. He was feared and execrated by his religious enemies as much for the liberating of song to the people as for the translation of the Holy Scriptures into the common tongue.

The Wesleyan revival echoed with victorious song. The Church of England of that day, dead and worldly, could not cope with this spiritual force, so effectively released through the zeal of the preachers and evangelists of the new movement. With due credit given to John Wesley and his fellow ministers for the greatness of their thinking and preaching, still we find the testimony of a contemporary rector of the state church to the effect that, "where one person has been won away from the Establishment by the preaching of the Wesleys, ten have been won by their singing."

W. T. Stead, the English newspaper man, said of Moody and Sankey, that the former in speech and the latter in song exercised a wider influence than any other two men upon the British people in the latter half of the last century. "Sankey's hymns," said he, "will hold first place in thousands of places of worship throughout the British empire. They are sung much more constantly and by a much greater number of people than any other songs, with the one exception of the national anthem."

These references are, of course, to the singing that is aflame with spiritual power and passion. A formal and perfunctory use of song may mean little more than the use of a portion of time assigned to worship.

Fitness for the Occasion

Just what the song element of a service should be must be determined by the nature of the service, and the character of the worshipers. God, looking down upon the church, beholds an infinite variety of human beings—a diversity of temperaments, and a diversity of comprehension and understanding as to what constitutes worship. There are sincere formalists, zealous non-conformists, worshipers of keen intelligence, and some who are devout though ignorant and unlettered. Surely, the types of praiseful worship must vary, according with the dominating characteristics of the group that worships.

Any Christian view of worship in song must recognize this diversity, and not disparage the simpler and more common expressions of song that are within the intellectual range of many who are not qualified to utilize the more stately and dignified of the worship hymns. History testifies that when spiritual blessing has been abundantly outpoured a certain loss of so-



William M. Runyan

called dignity may result. Songs then take on a fervor and spontaneity not belonging to formalism and intellectualism.

Let it then be understood that Christianity must and will sing. There will be many types of song, many schools of expression; but the church of our Lord must be a singing church.

The individual who is responsible for hymn or song selection for church, Sunday-school or prayer meeting has the power to make or sadly mar the service.

Overworking Hymns

Worship may be marred by too narrow a range of selection. It is no compliment to the intelligence of the worshipers to hold them time after time to the use of too few of the hymns available. Manna in the wilderness was God-given, but the people wearied of it. Some songs and hymns are obviously of superb value, and have had the blessing of the Spirit of God, but they can be pitifully overworked.

The Sunday morning service of worship in most churches affords the opportunity to use the great hymns of the centuries, and the more recent hymns of a truly devout and spiritual sort. If the church is to become familiar with the greatest hymns, this is the service where they most logically and successfully may be used. The pastor who thoughtlessly flings in two or three inappropriate hymns or songs is forfeiting an excellent opportunity for better things.

The hour of service, nature of service, and hymns employed should "track." To sing "One more day's work for Jesus," "Day is dying in the west," or "Abide with me, fast falls the eventide" for morning worship is incongruous, but the writer has known this to be done.

Studying the Hymn Book

Real thought, careful study of the topical index of the hymn book, and a conscientious effort to make the hymn element in the service of worship significant and meaningful will work wonders, and

will find an eager response with the audience.

The Sunday evening service permits a different type of musical work. If the dominant note is evangelistic, care should be taken to present a strong gospel appeal in the song selections. There are hymns that are of challenging gospel import. Songs are more in place at the evening than at the morning service. Songs are commonly accounted such as carry a refrain or chorus. Often the refrain drives home a vital thought, and reiteration is desirable.

The Sunday-school service is fortunate if its song leader can stress worthwhile elements of the songs used, if he is an intelligent discernor of song values and does not allow himself to run the service into an ever-deepening rut of too narrow a range of selections.

Then, too, the prayer meeting. This is the midweek time of devotion. The loud pedal and presto tempo are not indispensable here. A group of devout souls should be permitted to worship in reverence. They should not be driven toward a goal when they are supposed to be waiting upon the Lord. Hymn and song selection for the prayer service will have much to do with building a faithful and regular attendance. Here again that ubiquitous rut must be avoided. Could they know, the released spirits of some of the deceased writers of popular gospel songs must be troubled over the threadbareness achieved by some of their songs through the avoidable evil of overuse.

Effective Rendering

A consideration of the song features of Christian worship should not lose sight of the fact that singing by whomsoever done, is to be a Christian act. The incongruity of letting out the singing of praise to God to those who know not God is obvious. No spiritual blessing can issue from such service. It is to be regretted that many churches have become so devoted to the art of music that they have forgotten the essentials of Christian worship.

When the Spirit of God dominates the service of song, there will be exaltation, real radiance, an unction such as can rest upon a Spirit-filled preacher of the Word, and the song element in the service will truly prepare waiting hearts for the message of truth.

Movement, or tempo, should be regarded for effective rendition. Undue haste is not necessary to effectiveness. It is a mistaken conception that if a song or hymn is not being crowded it is being dragged. Hymns may be said to have weight and dimensions. To require a weighty hymn to move with the alacrity of a little "sunshine" song is disconcerting. A strong and majestic movement can be used and sustained to the end of the hymn. Dragging means, to become little by little slower—a fault which should not be allowed for any tempo.

Some stanzas call for more force than do others. A stanza of pensive and tender meaning should not be introduced with the dictum that all sing as loudly as possible! How necessary to the leader of public song is sheer common sense, and we could add, a gift of spiritual discernment.

Suggestive Aphorisms

The ministry of music demands and merits prayerful approach and preparation as truly as does the ministry of Bible exposition.

A song leader can interrupt the message of a noble hymn by too much interpolated comment.

The impulse to introduce comedy into an opening song service should be prayerfully restrained.

The piano or organ prelude to a hymn should interpret its spirit and indicate its tempo.

Each church should develop if possible its own song leadership.

The Truth According to Godliness

A Synopsis of Three Lectures on the Epistle to Titus by
Rev. H. A. Ironside at Founder's Week Conference, 1930

THERE are four letters addressed to individuals which the Holy Spirit indited through the apostle Paul. Three are called pastoral, because directed to young preachers exhorting them to diligence in their calling. The fourth to Philemon, is decidedly personal.

While the two letters to Timothy and that to Titus are in some respects alike, there is this marked difference. To Timothy the apostle stresses the importance of sound doctrine, whereas to Titus he dwells on sound behavior. In other words, the subject of this epistle is "the truth which is according to godliness."

Never was there a time when the necessity of practical piety was so marked as in the days in which our lot is cast. Loose doctrine makes for loose living. On the other hand, it is quite possible to contend earnestly for fundamental principles when the life is anything but consistent with the profession.

Who, and Where was Titus?

Titus was a Greek, as Paul tells us, who accompanied him to Jerusalem to discuss the Gentiles' relation to the law of Moses. A trustworthy man apparently, for to him was committed the responsibility of a collection among the Gentile assemblies for the relief of the famine-stricken Jewish brethren in Palestine. Paul speaks approvingly of Titus' general behavior, and yet significantly adds, "With Titus I sent a brother." He would allow nothing to cast disparagement upon a servant of God in money matters. In this we see an important lesson for ourselves.

When Paul wrote this epistle, Titus was in the island of Crete, and was what we might call an apostolic legate, to whom was committed the work of organizing the churches of Crete. The letter was evidently written between Paul's two imprisonments, for we have no record of his having been in Crete prior to the first imprisonment nor of his later wintering at Nicopolis. But evidently after he was freed from the charges against him by the Jerusalem Jews he went about, as tradition declares, continuing his ministry until arrested a second time. It was during this interval that he went with Titus to Crete, later leaving the younger man to complete the work while he moved on to other parts.

The three chapters of the epistle are its natural divisions. Chapter 1 dwells upon the need of godliness in the church; chapter 2, godliness in the home, and chapter 3, godliness in the world.

I.

Godliness in the Church

Let us look particularly at the first chap-

ter. Verses 1 to 4 give the salutation. Paul speaks of himself as a bondman of God, and a sent-one of Jesus Christ, in accordance with the faith of God's elect. Faith here refers not to trust nor confidence in God on the part of the elect, but to that body of doctrine which the elect are called to defend. He adds, "And the acknowledging of the truth which is after godliness." Godliness is literally godlikeness or piety. The truth apprehended in the soul produces piety in the life. This is insisted on in this letter.

The "Times of the Ages"

The statement of verse 2 deserves special consideration: "In hope of eternal life, which God, that cannot lie, promised before the world began." It should read "the ages-times," or "the times of the ages" in place of "world." There are two Greek words, not merely one, that are here together translated "world."

The "times of the ages" are the dispensations, the redemptive ages which began after the fall of man. The promise of life here referred to, as also in 2 Timothy 1:1, was the declaration Jehovah made when He cursed the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is the promise of life. Sin had come in, but man was not to be left under the sentence of death. A divine Deliverer was to come from God, the virgin's son, who would bring in life. In due time God fulfilled this promise, and it is now proclaimed by His Word throughout the world.

The Ideal Elder

From verses 5 to 9 we have instruction given to Titus in regard to the ordination of elders. He was to set in order the things that were wanting, organizing the churches in a godly way and ordaining elders in every city by apostolic direction. These elders must be blameless, husbands of but one wife, having their households in godly subjection. That elder and bishop refer to the same person seems evident; for he continues as though speaking of exactly the same class, "A bishop must be blameless, as the steward of God," a man who holds himself in control, not wilful, nor of bad temper, self-indulgent, quarrelsome, nor yet covetous, but hospitable, warm of heart toward his brethren, delighting in those who are good; sober, just, holy. He must not play fast and loose with Holy Scripture, but hold fast the Word as he hath been taught, that he may be able

by sound doctrine to exhort and convince the gainsayers. Thus in five short verses the apostle portrays for us the ideal elder or bishop. "Elder" suggests a man of maturity, while "bishop" emphasizes his office, the word meaning an overseer.

Our Old Nature Dies Hard

The need of godly order in the church was evident. In Crete as elsewhere, there were many unruly, vain talkers and deceivers, particularly those who had come out of Judaism. Never having been fully delivered from the law, they prated of their greater privileges and sought to bring the Gentile believers into bondage. "Whose mouths must be stopped, for they subvert whole houses, teaching things which they ought not, for filthy lucre's sake." That is, they were seeking to form a party around themselves having in view their own aggrandizement and enrichment.

These Cretian Jews were like their Gentile fellow countrymen of whom Epimenides had written, "The Cretians are always liars, evil beasts, slow bellies." The last expression might read "greedy gluttons." What people are by nature comes out even after Christ has wrought in their souls and therefore calls for greater watchfulness. So Paul commands Titus to rebuke them sharply in order that they may be sound in the faith. They must be warned against Jewish fables and commandments of men (taking the place of revealed truth), that would only lead to apostasy.

The fifteenth verse has frequently been utterly misused: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." This does not mean that things which to others are unholy become in themselves pure when done by those of superior mind. It means that the pure delight in purity even as the unholy delight in that which is impure. With mind and conscience defiled such may make a great religious profession declaring that they know God, but their evil works prove that they are utter strangers to Him. It is against the behavior of such that Titus is called upon to warn the people of God.

II.

Godliness in the Home

Passing from the question of the church, the epistle takes up godliness in the home. Titus is exhorted to speak the things that are in accord with the sound doctrine, or really the healthful teaching, and in so doing he should counsel the various members of the Christian society. There is a

Moody Bible Institute Monthly

message for aged men and women, young men and women, and also servants.

It is not, however, as in Ephesians and Colossians, a direct exhortation addressed to each of these classes. On the contrary, Titus is instructed as to his own line of procedure to help these various persons to walk consistently with their profession.

The aged men were to be so taught that they would be characterized by sobriety, gravity, self-control, soundness in the faith, love, and patience. The aged women were to walk in accordance with their holy profession, being especially warned against a wrong use of the tongue—"not false accusers." The word is the same as employed for the devil himself. He is pre-eminently the slanderer. What a sad thing when Christians so forget their high and holy calling as to be slanderers one of another, thus giving place to the devil! The aged women are not to become self-indulgent, but to teach by example as well as precept those who are younger.

Observe that Titus is not told to instruct the young women personally in regard to their behavior. He is to address himself to the aged women and they are to "train" the younger. The word translated "teach" in verse 4 is really train. The young women are to be trained in sobriety. They are to be taught to love their husbands and their children, and be discreet, chaste, keepers at home. It is really "workers at home"; idleness is not conducive to holiness. They are to be good, or kind; subject to their own husbands, that the Word of God be not blasphemed.

What Men Will Not Pardon in a Preacher

To the young men Titus may address himself directly. He is to exhort them to be sober-minded, but at the same time careful to set an example in all things.

Men will forgive a preacher if he is not eloquent or highly cultured; but they will never forgive him if he is insincere. He who handles holy things must himself live in the power of them. His speech too, is to be as sound as his life and teaching, in order that those opposed to him may be put to shame when, like the enemies of Daniel, they can find no evil thing to say against him.

In the Revised Version we have "us" instead of "you" at the close of the eighth verse, which might imply that the behavior of Christians would close the mouths of those who desire to find fault with the servants of Christ, through whom they had been led to make a Christian profession.

In verses 9 and 10 we have the behavior of Christian servants. They are to be obedient to their own masters, to seek to please them well, not answering again; not purloining nor pilfering what is not rightfully their own, but on the other hand showing all good fidelity that thus they may reflect credit on the truth they profess.

It is to this that we have all been called, as is shown in verses 11 to 15, "The grace of God, salvation bringing for all men, hath appeared." A divine message sent from heaven to earth, showing not only that Christ saves us, but teaching us that denying, or refusing ungodliness and worldly lusts, we should live soberly, righteously and piously in this present world, looking for that blessed hope and the appearing of

the glory of our great God and Saviour Jesus Christ.

It is the return of the Lord which is thus put before us to influence our daily lives. It is one thing to hold the doctrine of the Lord's return, but quite another to be held by that blessed hope.

These things Titus is to speak, exhort and rebuke with all authority.

III.

Godliness in the World

In the third chapter we have the Christian's relationship to the world outside. He must not plead heavenly citizenship in order to free himself from his responsibilities as an earthly citizen. The same apostle who wrote to the Philippians, "Our citizenship is in heaven," declared himself a Roman citizen on more than one occasion and claimed rights thereby.

And so Titus was to teach these restless Cretians to be subject to proper authority, always ready to participate in anything for the good of the community; speaking evil of none, but manifesting the meekness and gentleness of Christ unto all.

It is by such behavior that Christians prove to the world that they are indeed a new creation in Christ Jesus. There was a time when we were like others, "foolish, disobedient, deceived, serving various unholy desires and pleasures, living in malice and envy, hateful and hating one another." We were not all guilty to the same extent, but we were all in non-subjection to God, self-willed and living in disobedience to His Word.

But He in grace undertook our salvation. Not that we became at last so distressed about our sinfulness that we longed after Him, but He in infinite kindness reached down to where we were. "The love of God our Saviour toward man," is literally

"The Philanthropy of God"

God is a lover of men, and because He so loved He sent His Son to be the propitiation for our sins. And so we have been saved not through merit of our own—"not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The washing is the application of the Word of God to heart and conscience; thus producing through the Spirit's power, the new nature. Having been thus washed from our old behavior, we are daily being renewed by the Holy Spirit, which God shed on us abundantly through Jesus Christ our Saviour.

And God's purpose in thus working on our behalf and in us was that we, being justified by His grace, should be made heirs according to the hope of eternal life.

Every believer has eternal life now as a present possession; nevertheless, we are exhorted to lay hold on eternal life as a matter of practical experience, and by and by at the coming of our Lord Jesus Christ we shall enter into life eternal in all its fullness.

I have eternal life now in a dying body; in that day body, soul and spirit will be fully conformed to the image of God's blessed Son. That will be life indeed.

Idle Theories of No Value

It is a question whether the opening of

verse 8 refers to what has already been put before us in verses 4 to 7, or whether it introduces the words that follow.

If we take it in the latter way, then it balances with 1 Timothy 1:15, where we read, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Here we are told, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." All such things as these are good and profitable to men.

But occupation with idle theories is of no value toward a holy life, and so we read, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." It is easy to give one's self to the defense of certain views which may not in themselves be of a sanctifying character, but the servant of Christ is exhorted to avoid everything of a merely contentious nature and first of all, to have in mind the edification of the people of God.

Verses 9 to 11 have to do with one who refuses the admonition of the previous verse. "A man who is an heretic, after the first and second admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself."

How to Treat the Heretic

The heretic is really a factious person, more concerned about gathering adherents to himself and maintaining some sectarian view of truth than falling into line with the entire body of revelation, seeking the blessing of all the people of God. His particular hobby may or may not be true, but he uses it to form a school of opinion.

Such a man is to be shunned after being twice admonished to refrain from his behavior. It is the same word as in 1 Timothy 4:7; 5:11, and 2 Timothy 2:23, and in those passages translated "refuse" and "avoid."

There is no hint here of excommunicating the man. False doctrine opposed to fundamental truth is not in question, but the factious man is to be refused; in other words, people are not to listen to him. The result will be, if he persists in his course, that he will eventually go out himself.

The closing verses are all of a personal nature. Paul is about to send either Artemas or Tychicus to Crete to relieve Titus, who is then to come to him at Nicopolis, for there the apostle had made up his mind to winter.

Zenas, the lawyer, doubtless a converted Jewish lawyer, that is, a teacher of the law of Moses, and Apollos were evidently also visiting Crete. Titus was exhorted to help them forward in their journey, seeing that they were cared for in temporal things, in order that they might not be left in need.

The saints themselves are exhorted to labor in useful occupations in order to provide for their necessities.

Paul and his companions salute Titus, sending their greetings to all who love them in the faith.

The epistle closes with the customary Pauline benediction, "Grace be with you all. Amen."

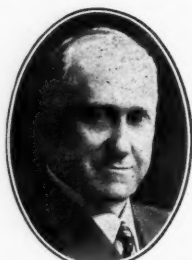
A Visit to Los Angeles Bible Institute

THE occasion was the twenty-third anniversary of the founding of the Institute by that honored layman, Lyman Stewart, who called into collaboration with him Dr. T. C. Horton, and later, Dr. R. A. Torrey.

The Institute has the advantage of a capacious and imposing building at the very heart of one of the most beautiful and enterprising cities in the land. It has the further advantage of a location in which it can serve a vast territory almost exclusively. This territory is not only that of the Pacific coast west of the Rocky Mountains, but the great islands lying out in the sea and the millions of people in the nations of the far east, many of whom are only waiting to be told of the priceless instruction in the things of God freely offered them in its halls and classrooms.

I feel like speaking of another advantage—a twofold one, a board of trustees actively interested in the affairs of the Institute, a homogeneous faculty sound in the faith, and both the board of trustees and the faculty headed up in a president, Dr. Wm. P. White, who commands their confidence and affection.

My visit was brief, but three days, and little time was afforded to see and to learn all that one would like to see and to learn in an institution of such value in itself and which is so closely bound up with the history of the earlier institution which I myself represent. Dr. White spoke of the Moody Bible Institute as the mother, of which the Los Angeles Institute is the daughter, and he found warrant for the relationship in the list of names he announced of teachers and officials who had passed from one to the other. Indeed, the president himself is a "Moody" man having served for years on our Extension staff as a Bible conference teacher from ocean to ocean. The Moody Bible In-



Rev. Wm. P. White, D.D.
President, Los Angeles
Bible Institute



Rev. Elbert McCreery, D.D.
Dean, Los Angeles Bible
Institute



Rev. P. W. Philpott, D.D.
Pastor, Church of the
Open Door

stitute may be said also to have furnished two of the deans and two of the assistant deans to Los Angeles and a number of its teachers, not to mention others who have rendered it service in business capacities.

One feels today that he is not going out of the family as he passes from the Moody Bible Institute to the Los Angeles Institute, but more as if he were simply leaving one room for another in the same home. This comfortable sense of things is made still more realistic by the presence of Dr. Philpott in Los Angeles. He is the pastor, temporarily at least, of the Church of the Open Door. This church while not an integral part of the Institute, I understand, nevertheless, worships in its building,

where Dr. Philpott preaches on the Lord's Day in an auditorium quite as beautiful, and about as large, as the one he left in the Moody Memorial Church of Chicago.

Another contribution to this "homey" feeling and not a small one, is the presence of so many women in and around the Los Angeles Institute who formerly graced our premises in Chicago. They are the wives of our former teachers and employees, and in some cases they were

themselves employees. It was a pleasure to find them looking so well and continuing in active service for the Lord.

The privilege was mine to give five addresses to the students and friends of the Los Angeles Institute during my visit, and also a brief familiar talk to the alumni of both institutes, Los Angeles and Chicago, as they met jointly at a fellowship dinner in the dining hall of the Institute. The messages were graciously received by large audiences, and it repaid me for the journey to be assured that they were of value in strengthening the stakes and lengthening the cords of a work which holds so large a place in the hearts of God's people everywhere in the world.

I must not conclude without mentioning the pleasure afforded me again in meeting Professor Trowbridge and seeing him in action as the leader of song. Dr. White publicly expressed a wish that the Los Angeles Institute had a fellowship song corresponding to that of the Moody Bible Institute, for which in closing I offer a suggestion:

God bless the school that Lyman Stewart founded,
Firm may she stand by foes of truth surrounded;
Riches of grace bestowed may she never squander,
Keeping true to God and man her record over yonder.

James M. Gray.

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In this issue, the Moody Monthly begins a

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These articles will help you solve your music problems and improve the music in your church.

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Missionary Department

William H. Hockman

HERE IS ROMANCE!

No tale of fiction could be more appealing or thrilling than the story of the working of God's grace among the simple aboriginal hill tribes of Southwest China. Of very ancient stock, these first settlers were gradually driven farther and farther back by the tide of early Chinese migration, until eventually found occupying well defined districts in the provinces of Kweichow and Yunnan, surrounded by Chinese, but quite separate from them and little affected by their culture or customs.

The social organization, religious beliefs, and arts and crafts of the ancient "Miao" unquestionably date back to before Abraham's time. No young man or woman could wish for anything more romantic than the opportunity of pioneering among such a folk with the gospel of redeeming love.

A letter from Mrs. John Yorkston, of the China Inland Mission, tells of a recent joyous occasion when the believers of their district gathered from far and wide for the annual meeting.

A Rare Occasion

"There were great preparations for the 'big gathering.' The elders of the local Kopu church first bestirred themselves, giving attention to putting the church building in order by replastering the broken places, white-washing, and sweeping down the cobwebs. After making this good beginning, other men were set to work carrying in wood for the fires, for both cooking and warming purposes.

"It would not be a proper Miao gathering without a fire for the people to sit around after the meetings. Some men from one of the out-stations volunteered to make themselves responsible for providing meals for the guests at a very reasonable price. They bought a quantity of maize, had it ground in their homes, then carried the meal here, many miles. During the three days of meeting they served tables with patient faithfulness and acceptance.

"Others began sweeping and tidying up the stone courtyard in front of the church, digging out tufts of grass that had grown between the cracks. Some went out to the hills to gather pine branches and spread the pine needles liberally over the floor of the building, giving things an air of festivity. Here and there could be seen a couple of men taking turns at shaving

each other's heads. The best garments were brought to light and the whole place wore an air of expectancy.

"On Thursday afternoon people began to arrive, men and women, young and old. School boys accompanied by their teachers, came from the out-stations.

"Most carried bundles containing their best clothes, hymn books, Testaments, oatmeal, flour, etc., not omitting the indispensable thick felt cape—their only bedding during their stay. Through the kindness of some of our friends in the home-



Courtesy of China Inland Mission

"A Group of Miao Beauties"
The greater the number of jackets the greater the pride of the women.
Married women wear fringed skirts.

land the school boys were provided with meals during the whole time.

A Spiritual Feast

"By dark a few hundred people had gathered, and when the bell rang for evening service the church was almost filled. The two small lamps, one at either side of the building, gave a diffused light which made the bright Miao garments look very picturesque. As we stepped inside the building with its fragrant pine scent and saw the eager faces of the people on the closely packed seats, we could at once sense the feeling of expectancy that prevailed.

"The meeting opened with a sing-song, and the fervent joy of the singing seemed to take us into the glad presence of our Lord. Presently the strains of 'All Hail the Power of Jesus' Name' came forth. It was grand! Our hearts thrilled to it!

Some day these simple Miao will join with us in that wonderful throng, in crowning Him Lord of all.

"With hearts thus attuned, the first speaker's task was easy. The main subject for the 'big gathering' meetings was 'Regeneration.' This first session was typical of them all. Some of the speakers were evangelists and others school teachers. Each one did his best, and it was good to hear the words 'born again' ring out constantly.

"Between sessions there was a great deal of informal singing, practicing over and over the two new tunes that were being taught. Some of the workers had come to me before the meeting asking if I had a new tune. They were delighted to find that I had one ready—'Beulah Land,' and also that one of the workers had made up a tune of his own. Both tunes were learned and seemed to be equally enjoyed, though you and I might not fully appreciate the home-made one.

"There were a number of candidates for baptism, and the senior evangelists had a busy time between meetings examining these young people. Their knowledge of the way of salvation was thoroughly clear, and we trust their hearts' experience is truly real. There were 114 candidates for baptism.

"The days passed all too quickly. Soon farewells were being said and little groups shouldered their bundles and started off for the many miles over hill and dale to their homes. Our prayers have followed them and we trust they will be stronger in their Christian lives as a result of this time of study and fellowship."

THE NATIVE CHRISTIAN'S FIGHT

The following message from Rev. A. Speed, working with the Regions Beyond Missionary Union at Ikau, Congo, might easily have been written from any one of a score of important fields where similar conditions have to be faced. It is a plea for prayer.

"The devil may change his methods, but he is still busy destroying the hearts of men everywhere. The native church in the Congo fights bravely against him, but asks that you be the ones to outstretch your hands in prayer on their behalf. May I mention some of the agencies of the evil one, agencies which the children of God in the Congo are facing in these days of testing.

Imported Sins of Modern Civilization

"It was not like this before the white men came," said Injembo, as we were seated around the village fire in the evening. He and the missionary had been on the march together all day and had

Modernism Unmasked

Revealed as a Masquerade of Old Infidelity

Dr. I. M. Haldeman's Recent Book

A KING'S PENKNIFE

is the final word about Modernism. This book from the pen of the well-known Pastor of the First Baptist Church, New York City, should be read by every true Christian believer and put into the hands of every modernist.

Comments from leading Bible Teachers

If one would like to be able to give a reason for his faith in the essential doctrines of the Christian Faith, he ought to read this book. In concise form, short, pithy and arresting style, Dr. Haldeman states the reasonableness of faith in the Virgin Birth of our Lord, atoning character of His death, the bodily resurrection, the ascension and the second coming of the Lord Jesus. It will stir your heart, confirm your faith, brighten your hope and clarify your vision.

Of particular interest and value is the refutation of the Modernist's claim that Christian doctrine as commonly held and taught, is the echo of Church councils, and the interpretation of Church fathers. Dr. Haldeman shows that they are the "very essence of the Bible." One rejoices in the thought expressed on page 128 "He (God) caused the destroyed portions of the Bible to be rewritten—and added thereto. So always does the Lord act against any attempt to destroy the living Word and its message to the sons of men. He is doing so today."

Dr. Carey S. Thomas, in
"Serving and Waiting."

I have just read your great book, "A King's Penknife," and I feel to write you and express my approval.

Your presentation of the Virgin Birth is a masterpiece. Your exposure of the delusion of "Toleration" is splendid and greatly needed. I wish this book could be given to every young minister.

Will H. Houghton.

The Author of "A King's Penknife," has himself used a sharp blade and cut Modernism to the very

heart. It is the knife of a most skillful surgeon. He challenges the best thinking. He produces an intellectual and spiritual magnet that draws and holds the Seeker after Truth. There is not in print a more dignified and comprehensive statement of the truth. His scholarship, spirituality and logic become a great trinity. The Author has been near the field of Inspiration and has, at least, breathed its fragrance.

Cortland Meyers, D.D.

I thank you for the copy of your latest book, "A King's Penknife, or Why I Am Opposed to Modernism," and I thank God that you were spared to write it. Your pen is as trenchant as ever, your language as plain and your courage as great.

Clearly, you are right in saying that modernism means moral and spiritual destruction to the rising generation, and your reasons for the conclusion must be admitted by any believer in the Bible who is gifted with spiritual discernment.

I am glad that you tear off the cloak of modernism as you do and show it to be what it is, "an old infidelity masquerading in the disguise of a so-called progressive and liberal Christianity."

Your last chapter especially stirred my soul in its scathing denunciation of church leaders who commit treason and call it toleration.

I wish I could put the book into the hands of our hundreds of students here at the present time.

Yours in the hope of the Lord's return,

James M. Gray,
Moody Bible Institute.

... "This book will make a fine gift to the middle-of-the-road Christian worker, to the honest doubter, to the wavering preacher and to the would-be defender of the faith. As a "Defense," pass it on to the modernist and those headed in that direction."

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passed through several villages where sickness, sin and disease abounded on every hand. The carriers had pointed out an old village site, where women once worked busily in their gardens and the old men discussed the village politics, but the place knows them no more. They have all gone, not to a new site, but to the great beyond. 'Why are the people all dying off?' 'Was there always so much sin and sickness?' 'Was it always like this?' Thus we thought and talked around the fire, and were told the all-too-true story. 'It was not like this before the white men came.' He went on to speak of the former moral laws, very strict in many regards, handed down from the forefathers, which preserved the community throughout many generations. But now with the incoming of Western civilization, sin is multiplying beyond measure, and the population is being wiped out.

Avarice and Greed Take Their Toll

"This same civilization brings its money hunters. These big money-making concerns demand six days labor a week, some six and a half, and thus the Lord's Day is the only time left for games, wrestling and immoral amusements. And the native chief, following the example of his white chief, is no longer interested in the welfare of his people, but bent on selfish ends. Money, money, money, by all means fair or foul, with injustice and cruelty. Has civilization helped these people? We blush for shame for men of our own race. Must these native Christians bear all these trials alone? You can help by prayer."

THE HEALING TOUCH UNLOCKS HARDENED HEARTS

Should a missionary have some elementary knowledge of medicine? Is it worth while spending a few extra months in acquiring such training before venturing forth to the new life and service? The value of simple medical ministry in relieving some of the manifold sufferings and paying the way for the gospel message, is well set forth in a communication by Rev. P. J. Hervey, Natal, from which we quote the following: "Our medical work has broken down at least four great doors which hinder the work of the Master, and has also been the means in His hands of easing the sufferings of thousands.

"Come to our dispensary and see our patients pass before you. Some seventy odd cases are awaiting attention. The native nurse, whose services are exceedingly helpful, but who may be lost to our work unless special support comes in, ushers in a poor, young mother with a babe of some nine months in her arms. With pleading she asks for medicine to heal the sores just breaking out on the face—the wee mite is a leper! After a few others have been treated there comes in a mother with a daughter of some seventeen years, a more advanced case. This same mother has just buried her youngest child, a leper, and I hardly dare tell her that this one too is full of the foul disease. How the heart goes out in loving sympathy to them.

"An anxious husband follows with his wife whose jaw is dislocated, but after manipulation is set, and joy beams out of those faces.

"Then come two native women, clad in their skin garments, one carrying a child some two months old. As they draw near the foul smell tells us that it is a bad case, and, as they sling the little thing down, the sight is almost unthinkable. The child had been left near the open fire and in its sleep had rolled into it, its screams calling back the woman only to find that the fire had already burned off all the hair and skin from the top of the head and back. An effort is made to relieve the pain, but the truth has to be told that there is no hope.

Christ Gives Light and Comfort

"On the third day word came that the child had been laid to its rest, and Miss Botterell went up to give love and sympathy to the heathen mother, with the result that out of the sorrow and from the grave of the little one eternal life was born in her. She came to me a day or two afterwards to give thanks for all the love received. She had decided for Christ.

"The thought of all the suffering through fever, pneumonia, dysentery, coughs and colds, and the realization that there is so little help, constitute a cry from Africa that must be answered.

"The natives believe for instance, that the ashes and feathers of a vulture are good for insanity. The body of a snake or a lizard dried and cooked is fine for counteracting witchcraft, whilst beetles and worms are excellent medicine for nervous diseases.

"Who can point them to Christ the great Healer? Only the missionary who lives among them and loves them. Does not the fact that less than one per cent are ever attended by a qualified medical man call to some to 'come over and help us'?"

HOW SHALL THEY PRAY FOR US?

What shall we tell our home helpers and other friends in order to stimulate their interest? What information shall we give so as to enable them to pray intelligently?

Shall we tell them about the two or three who began so promisingly in the inquirers' class but have since fallen out? No, that is a bit discouraging. Shall we tell them about those six little girls and several boys in school who are a constant worry, who persist in doing just the thing they are told not to do? Or, shall we tell them about those unfaithful herd-boys who are paid to watch the cattle and donkeys, but whose neglect and slackness have resulted in damage by the animals to that which is dearest to the heart of the Zulu woman, namely, her garden? Shall we rehearse one of those interesting episodes when she comes to file her complaint with outrageous demands for compensation? If ever grace is needed it is on such occasions! Could we ask our prayer helpers to pray for the girls who gather the eggs and feed the fowls? We have not yet found one girl who can do this work satisfactorily; they will break up the nests of

the setting hens, and leave the very eggs they ought to take!

Living Epistles

All these things may seem somewhat outside the realm of missionary endeavor, but it is just these little happenings that demand so large a part of the missionary's time. It often leads us to ask ourselves: "Is this real missionary work, attending to the hundred and one demands of these people—looking after the trouble with their gardens; caring for their sick; making and mending trousers, shirts and dresses; seeing to slates, pencils, and school books; washing clothes; sleeping, eating, ringing bells, buying food; repairs of all sorts and kinds, etc., etc?" All these items are included in the daily routine.

Of course we have our daily Bible classes, prayer meetings, and regular preaching services, when we draw from the depths of the Word and give to our people; but here, as well as in the homeland, we have ample opportunity to "practice what we preach." With the Zulu, as with many others, "seeing is believing." The daily demonstration of the life of Christ proves to be the strongest influence.—Miss Maude Van Vessen, in the *South African Pioneer*.

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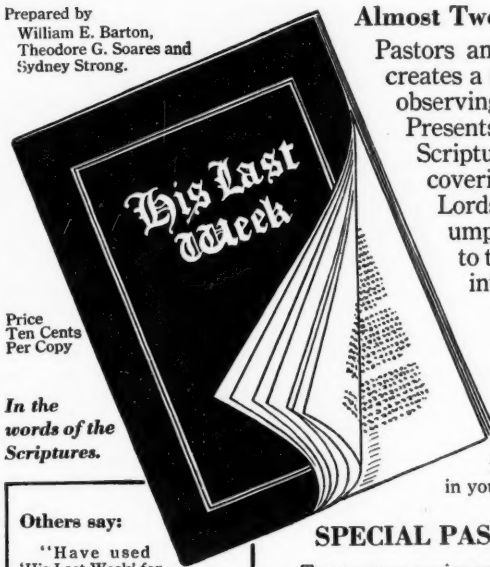
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EASTER THE HEART OF THE EVANGEL

The conviction that Jesus Christ who was crucified rose from the dead and has become a present, living, friendly personality, walking with His disciples along the busy roads of this life, and talking with them, is the very central factor of the Good News.

The disciples after Pentecost did not bother themselves with working out a philosophy of religion, with formulating a theology. They went out with glad hearts to tell all that their Friend and Saviour lives, "and hath appeared unto us." The witness of the apostles and the first disciple was a glad and enthusiastic testimony to the fact that we have a Saviour who is a living personality.

Their testimony was not fortified by speculative reasoning, by argument concerning the possibility of miracles, by discussion of the relative merits of the different theories of the resurrection, the swoon theory or the phantasm theory, or what not. They spoke out of the depths of experience. They had met this risen Lord. He had revealed Himself to their hearts. They had felt the touch of His hand. Something deep within them had burned with a strange warmth as He walked with them and talked with them by the way.

The great Scotch preacher, Dr. Chalmers, is reported to have said that the sermons of the "moderates" of his time were like a winter's day, "short, clear and cold." He added, "The brevity is good, and the clarity is better, but the coldness is fatal. Moonlight preaching ripens no harvests." Sometimes we are disposed to wonder whether the backwardness of our churches may not be the result of too much "moonlight preaching." The calm and unimpassioned discussion of so wonderful a thing as the resurrection of our Lord, speculation about the way it happened, about the way it may be explained in the light of modern science—such preaching will ripen no spiritual harvests.

Those who go out as witnesses, testifying that in their own experience they have met with the Saviour, that He has been to them a real Friend and Counselor and Guide, will reproduce the results that followed upon Pentecost. Men do not long withstand this warm personal testimony. When we go out proclaiming, "The Lord hath risen indeed, and hath appeared" unto me, spoken words of forgiveness and comfort and friendly guidance to me, then may we expect a return of the situation which Luke records, "The Lord added to them day by days those that were being saved."

—United Presbyterian.

STANLEY JONES' BOOKS

A good deal of criticism has been passed

on Dr. E. Stanley Jones' two books *The Christ of the Indian Road* and *Christ at the Round Table*. Recently Dr. Jones has frankly acknowledged that several of his statements have been either inadvertent or inadequate, and so he has corrected them. He earnestly urges that India needs the redemption of the Cross. He strongly avers that he does not believe that Christianity ought to be merged with other religions. We quote his own words: "One of the greatest dangers before Christianity at the present time is the increasing attitudes tending toward syncretism. At the heart of the gospel is a core of exclusiveness. We cannot escape it. Christ is not presented in the Gospel as one of the good ways, or even the best way, but *the way*. Nor is He presented as bringing forth good truths, or even the best of truths; but He *is the truth*." It is only fair to all parties concerned that these statements should be given publicity.—*The Essentialist*.

HOW TO OBSERVE THE PENTECOSTAL ANNIVERSARY

Pentecost is to have its nineteen hundredth anniversary celebrated this year. This matter has been taken up in many places and by various sects and organizations of people. A great pageant on this subject is now in preparation. It is planned to bring together at least 10,000 representatives of the churches from all over the state. This gathering is intended to be preliminary to a general celebration of Pentecost in the churches of the state on the day of Pentecost, more generally known as Whitsuntide, which comes fifty days after Easter. Preceding that time special evangelistic efforts are to be put forth to win many for Christ. These are to be received into the churches on that day, in connection with a general celebration of the Lord's Supper.

If the proper spirit is preserved and the real thought of Pentecost is kept in mind, a great blessing may be brought to the churches. But there is danger that this will not be done in the production of a great pageant on Christian unity or on any other subject.

The first Christian Pentecost had nothing of the kind. We are told that the disciples in Jerusalem, and their number was small, "were all with one accord in one place." There is every reason to believe that they were engaged in prayer and the consideration of their crucified and risen Saviour. It is more than probable that they were praying for the fulfillment of the Saviour's promise. He had said to them, "Ye shall be baptized with the Holy Ghost not many days hence"; "Ye shall receive power after that the Holy Ghost is come upon you." After this experience, they were to go forth as witnesses for Him.

The church which today desires to be a witness-bearing church, and will with one accord pray for the baptism of the Holy Ghost, in order that it may be fitted for that purpose, will receive a blessing, whether it be on Pentecost or at any other time that they make their prayers. It is often said that the church needs a Pentecostal outpouring of God's Spirit. What it needs far more is a Pentecostal spirit of prayer. This will be followed by the outpouring, which will not come without the prayer.—*Presbyterian of the South*.

RUSSIANS RISK THEIR LIVES TO GET THE GOSPEL

The American Tract Society is furnishing tracts in Russian to counteract the movement of the Soviet republic to make Russia a godless country. Twelve thousand tracts have already been distributed in Russia, and twenty-four thousand more are being sent by the urgent request of missionaries who are carrying on their work in spite of the drastic restrictions of the authorities. The parts of Russia reached are not named because of the danger to those who are risking their lives to get the gospel.

PROGRESS OF THE LEAGUE OF EVANGELICAL STUDENTS

William T. Jones, general secretary of the League of Evangelical Students, has recently completed his first trip for that organization. He visited twenty-seven different colleges in Pennsylvania, Ohio, Indiana and Michigan. Eight of these schools had already an organized group, but the others were brought into contact with the league for the first time.

There is an urgent need for establishing a definite evangelical testimony in the educational centers of our country, and the League of Evangelical Students is the only organization that is working toward this end. The purpose of the league is "to bear a united witness to the faith of its members in the whole Bible as the inspired Word of God," and its members by their lives and their study of the Word are bearing a strong testimony in our colleges and universities to the eternal worth of the Scriptures and the redemption which is in Christ.

A GOOD MINISTER

Good ministers are needed. It is safe to say they are needed more than ever before since the world began. For there are more forces than ever before at work in the world today to turn men away from God, to dull their realization of their need of God, and to satisfy them superficially with other things than the true and eternal. Hence Christian ministers face a need and an opportunity beyond all preceding generations. But only good ministers can meet this need.

But the first and supreme qualification of all other good ministers is that they make the centre of their ministry and message the gospel truth that Christ gave "his life a ransom for many." No man can be a good minister unless this is his central and supreme message. But if it is, he will

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be so on fire with this gospel of salvation that men will listen to him whether they would or no. Men have always listened to ministers of that sort for most men, whether they admit it or not, know at one time or another that they need a Saviour. Preaching that proclaims this to them fearlessly, and that offers them a sure salvation through the blood of Christ, will always have hearers. The good minister is nothing less than an ambassador from heaven offering peace to those who have been at war with the heavenly government.

Any theological training that minimizes, doubts, or denies this heart of the gospel or any other part of the Word of God will inevitably, sooner or later, mean a shortage of ministers. For when the supernatural calling, message, and power of the ministry goes, the ministry itself begins to pass away. It is a sad fact that many schools of theology throughout Christendom today, both in the homelands and in foreign mission fields, are doing just this. As a healthy and needed reaction the Bible schools, Bible institutes and Bible colleges have come to the front during a single generation and are sending out into the whitened fields of opportunity many "a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine."—*Toronto Globe*.

BIBLE SUPPLY AND DEMAND

In a single year there are 40,000,000 copies of the Bible, or parts of the Bible, printed and sold. This means over three million copies a month. Figuring on a basis of working days, it means over 100,000 copies printed each day of the year. Bible printing establishments run three shifts night and day and cannot keep up with the demand.

The Bible has now been translated into 750 different languages and dialects. The first book written in these tongues was the Bible. When a language is discovered, and its sounds reduced to an alphabet, the first book to be written and printed in that language is invariably the Bible. It is the basis of all literature.

A traveling man visited the British Museum in London some years ago and in conversation with the superintendent asked this question: "Show me some curios or other evidence that the Bible is not true." The superintendent replied: "Sir, I can show you ten thousand things that demonstrate the truth of the Bible, but I don't know of a thing in this establishment that would contradict that truth."—*Bible Banner*.

EVANGELISM BY BARBED WIRE

Unlikely servants can be pressed into the Lord's service. The air itself is the domain of the Lord's great adversary Satan and his hosts of evil spirits; but the air today is carrying the blood gospel of the Lord Jesus Christ as never before through the ministry of radio. It is true that Satan uses this great invention in many ways, including nation-wide broadcasting of the poison of unbelief given by brilliant modernist preachers. But there are also true preachers of the Word on the air, and powerful stations carry their broadcasting

of God's own words of life and salvation. W-M-B-I, the station of the Moody Bible Institute of Chicago, is one of these. It covers a territory of some four million square miles, reaching from Vancouver to Key West, from California to Nova Scotia, and from Saskatchewan to Tampico, Mexico. One of its ministries is the seven o'clock morning family worship hour every day except Sunday. Many families throughout North America are following this with open Bibles, gospel singing, and prayer.

A family on a homestead in far northern Saskatchewan longed for the blessing of this fellowship, but could not afford a radio. Their nearest neighbor had a receiving set and was getting the messages from W-M-B-I. So the family bought a loud speaker and connected it with the neighbor's set by means of the barbed wire fence. Using two wires of the fence some seventy rods in length, and about forty rods of insulated wire reaching to and from the fence for connections, they attached the speaker, and now they receive

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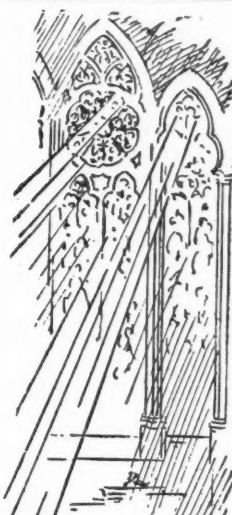
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BEWARE OF THE NEW PSYCHOLOGISTS

Lieut. Col. Wallace Winchell, speaking at services in the Salvation Army Memorial Hotel, said:

"Beware of the group called 'new psychologists.' They would discard the Bible and discredit a hope of heaven. They would crucify Christ again as did the Pharisees of old Jerusalem. The wrath of the Saviour of the world is well depicted on this class in the twenty-third chapter of the Gospel according to St. Matthew. We have just had an international congress of representatives of these cults at Yale during last week. They are the intelligentsia—beware of them. Keep out of jail and avoid their hospital treatment.

"Now, my friends what is going to happen to you when you reach their hospital? You will be taken into a room and be put through various treatments by the psychiatrists. Your first course will be inside and outside baths. This we recommend. Next you will be treated by occupational therapy. If this does not work, you will go through a treatment of psychotherapy. After this, if you are not well, you will come to the favorite whim of the discoverer from Vienna. His specialist will tell you in a superior tone of voice that you are a victim of symptomatology, of psychoneurosis. That this condition must be met with pathological treatment or psychoanalysis. If you have not gone daffy by this time, you will submit to the following:

"You will be interviewed and questioned daily until your complex is discovered. You will be asked in various conversations covering the manifestations of your disorder. You must remember you are to uncover your every event since babyhood. You will be alone with the psychiatrists, away from all distractions. In questioning you the drift of your life and personality will be discovered. A chart will be made and you will be tabulated with exhibits. The main work will be to gather your dreams and slurs of language. Then you will be requested until the specialist has discovered your repression. Then the next job is to let the caged animals or conflicts loose. There is the difficult thing to be accomplished."

—*New York Times*.

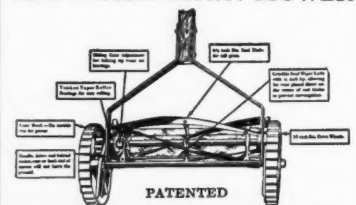
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Truth Illuminated

William Norton

"HE TORE THE BARS AWAY!"

A stanza from an old hymn says that Jesus Christ "burst the bars" of the grave and "tore its bands away." If a man bursts the bars of state's prison all the police force of the commonwealth is after him to bring him back. If, on the contrary, he has served out his full time, all the power in the state cannot retain him a single hour longer. Jesus Christ must remain in the grave three days "according to scripture," but after the three days had expired there was not power enough in heaven or in hell to retain Him another moment.—A. J. Gordon.

THE CLEANSING BLOOD Colossians 1:13,14

A dying butcher was being spoken to about the blood of Christ cleansing from sin, when he said: "Now I think of it, blood does cleanse, for I've noticed that when my hands were so stained that they would need caustic soda to cleanse them, if I was killing a beast, and its blood flowed over my hands, they came out as white as a lady's when I had washed them."

His hearer exclaimed, "Oh! I am so glad you have told me this, for now you will be able to understand better how the blood of Jesus Christ can wash your heart whiter than snow."—Thos. C. Muir.

A PENALTY NECESSARY

A person once said to me: "I hate your God; your God demands blood. I don't believe in such a God. My God is merciful to all. I do not know your God."

If you will turn to Leviticus 17:11, you will find why God demands blood: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Suppose there was a law that man should not steal, but no penalty was attached to stealing; some man would have my pocketbook before dinner. If I threatened to have him arrested, he would snap his fingers in my face. He would not fear the law, if there was no penalty. It is not the law that people are afraid of; it is the penalty attached.

Do you suppose that God has made a law without a penalty? What an absurd thing it would be! Now, the penalty for sin is death: "The soul that sinneth, it shall die." I must die, or get somebody to die for me. If the Bible doesn't teach that, it doesn't teach anything. And that is where the atonement of Jesus Christ comes in.—D. L. Moody.

There is a heaven at the end of every faithful Christian's journey.—Cuyler.

THE BLOOD OF CHRIST

Pastor Bolt, of Locarno, tells the story of a young man who was brought to prison for some crime committed and there he attempted suicide. He said he could live no longer with his demon. The pastor who visited him in his cell was greeted with the question, "Can you take my brain out of its skull and wash it? It's swarming with evil impulses." He was given a Bible, and when visited again by the pastor was found learning passages of Scripture. "That washes me," was his remark. On old gray packing paper he had written certain texts that appealed to him. Among them were: "How much more shall the blood of Christ . . . purge your conscience from dead works?" (Heb. 9:14) and "There is therefore now, no condemnation to them which are in Christ Jesus." (Rom. 8:1.—Sunday School Times.

A WONDERFUL TRANSFORMATION

Ruskin, in his *Modern Painters*, draws attention to the latent possibilities that lie in the thick black mud or slime of a footpath in the outskirts of a manufacturing town. The black slime is composed of four elements—clay, soot, sand and water. These four may each be separated the one from the other. "The clay particles left to follow their own instinct of unity, become a clear, hard substance, so set that it can deal with light in a wonderful way and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire. The sand arranges itself in mysterious, infinitely parallel lines, which reflect the blue, green, purple, and red rays, in the greatest beauty. We call it then an opal. The soot becomes the hardest thing in the world, and the blackness it had obtained the power of reflecting all the rays of the sun at once, and in the vividest blaze that any solid thing can shoot. We call it then a diamond. Last of all, water becomes a dewdrop, and a crystalline star of snow."

So writes Ruskin concerning the marvelous beauties that can be drawn from the black, city slime, by the power of the sun, which after all is only the agent of the Creator. But a more glorious transformation will take place in these poor, diseased, sin-laden bodies of ours when the Lord calls us all unto Himself. Then will it be a glorious body. For, from heaven we look for the Saviour, the Lord Jesus Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:20). Yes, we shall be like Him, and our bodies fashioned like unto His glorious body.—William Lamb, in *Great Future Events*.

"Hallelujah! Christ is risen!"

SAYING AND DOING

"A man was once conversing with a Brahmin priest, and he asked:

"Could you say, 'I am the resurrection and the life?'"

"Yes," replied the priest, "I could say that."

"But could you make any one believe it?"

Christ proved His superiority right there. His character and His actions were back of His words. He exhibited His divine power to silence His enemies.—D. L. Moody.

HE DIED FOR SIN, AND FOR ME

God's Word teaches us two things about the Cross of Christ: Christ died for sin and for me. But what gave His death such power to atone was the spirit in which He died. He died unto sin. Sin had tempted Him in Gethsemane to say, "I cannot die." But, God be praised, He died unto sin, and in dying He conquered. He gave up His life rather than yield to sin. I cannot die for sin like Christ, but I can and must die to sin like Christ.—Andrew Murray.

"HE WILL YET DELIVER US" 2 Corinthians 1:10

Beneath Westminster Abbey is an old crypt which for centuries was used as the burial place of the early kings. It is related that one day, some years ago, a visitor who had wandered into this vault was locked in. He did not notice as the doors swung together. The janitors were busy, and no one heard the muffled voice which began to cry from the crypt, or the muffled blows which began to beat upon its oaken door. The afternoon passed away. What that imprisoned man suffered as it gradually grew upon him that he was buried alive, who can know?

At the usual hour the janitor made his evening round before closing the building for the night. The entombed man heard him as his footsteps came near, then retreated, came near again, then, finally receding, grew fainter and fainter, and died away at length in the distance. What imagination can conceive his agony! He redoubled his cries. He dashed his body wildly against the solid door. In vain.

Now he thought he heard the distant entrance doors creak on their hinges, and the key pushed into the great iron lock. In a moment more the vast tomb would be closed for the night. Fortunately, before turning the key, the janitor paused a moment and listened. He thought he heard dull blows, faint and far away—a sound as of stifled, agonizing cries. He listened more intently. A horrible thought suggested itself to his mind: "Someone is locked into the crypt." He hastened to the place, threw open the heavy oaken door, and held his lantern up to see. The buried man had fallen senseless upon the stone floor. He was rescued just in time to save his reason.

Were it not for the resurrection of Jesus Christ, we had all been like that poor imprisoned man, helplessly and hopelessly beating our wounded fists and raising our hopeless cries against the bolted door of the living tomb.—Watchword and Truth.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

JOHN AND JESUS

A. W., Lansing, Ill.

Question: Did John the Baptist know Jesus prior to His baptism?

Answer: John probably knew Jesus personally, that is, as a boy and as a man, but not as the Lamb of God, the Son of God, and the One who would baptize with the Holy Spirit (John 1:29-34).

HATRED NOT TAUGHT

C. M. T., Oshoto, Wyo.

Question: Do the Scriptures teach us to hate our enemies (Matt. 5:43)?

Answer: The first part of the verse is quoted from the Old Testament, but not the phrase, "and hate thine enemy." This phrase may have been a "saying" in the time of Christ, but is not even a legitimate inference. Verse 44 is not only the teaching of Jesus, but embodies the true teaching of the Old Testament.

PERFECT OBEDIENCE

M. D., Chicago, Ill.

Question: Can a Christian who devotes his life to God obey the laws of the Bible?

Answer: If Adam, fresh from the hand of God and with no sinful tendencies within him, failed to do so, the possibility of his descendants being better able to do so is rather slim. Moreover the verdict of the Bible is to the contrary (Rom. 2:9-22). Only Jesus Christ kept the whole law and was in every respect perfectly sinless. For this reason, and because He was God, He could become the sin-bearer of the whole world (Rom. 2:21-26; John 1:29).

METHUSELAH

F. A. E., Sharpsburg, Ill.

Question: It is claimed that Methuselah was 968 years and 47 days old when the flood began. Yet the Bible says he lived to be 969 years of age, hence he was a "great swimmer." How do you explain? What is the meaning of the name?

Answer: Taking the last question first, we would reply that interpretations of the name are so varied that no one can be certain as to its real meaning. As to the "swimming" feat of Methuselah, even if he died at an age claimed by certain rabbis who are quoted, the age mentioned in the Bible text (Gen. 6:27) is sufficiently accurate to meet the conditions. "Round numbers" are used throughout these genealogical estimates. The important thing to remember is that the Flood destroyed everybody not in the ark (Gen. 7:23).

LIFE INSURANCE

M. B., Sioux Falls, S. Dak.

Question: Is there anything wrong in a Christian carrying sickness and accident insurance? What about life insurance?

Answer: The Bible has nothing specifically to say upon this topic, hence we are to follow our own sanctified wisdom. It is the almost unanimous judgment of Christian men that it is wise to insure themselves against sickness, accidents, and death, lest these things become a burden upon their dependent loved ones.

MINIMUM OF FAITH

A. J., Chicago, Ill.

Question: What is the "irreducible minimum" of the Christian faith?

Answer: If the question refers to the body of truth which distinguishes Christianity from all other religions, we reply that this minimum must include its fundamental doctrines, such as the incarnation of Christ, His deity and atoning work upon the Cross, His bodily resurrection and ascension to heaven, and His second coming. If the inquiry concerns the character of faith itself as essential to salvation, our reply is that the minimum of such a faith is acceptance of Jesus Christ as one's personal Saviour and obedience to Him as Lord and Master.

ANGEL WORSHIP

M. K. B., River Forest, Ill.

Question: Are we supposed to worship angels (Col. 2:18)?

Answer: The passage suggests just the opposite. Let no man deceive you and cause you to lose your reward by his way of approaching God through a false or self-imposed humility and the worship of angels. Such a Christian has failed to appreciate his true relation to Christ, who is the Head of the Church. The Christian goes directly to God in prayer and is not dependent upon any intermediaries whatsoever.

FULLER REVELATIONS

G. L. T., Warren, Mass.

Question: Is it true that each succeeding age of the world's history has brought a fuller revelation of God?

Answer: Much depends upon what we are to understand by "each succeeding age," which is a somewhat indefinite phrase. If by "age" we have in mind the great dispensations of the Bible, our answer is in the affirmative. For example, at the commencement of the Abrahamic, Mosaic, and Church Ages God gave direct and fuller revelations both of Himself and of His will for man.

SIX OR EIGHT?

M. L., Wollaston, Mass.

Question: How do you harmonize Matthew 17:1; Mark 9:2, and Luke 9:28?

Answer: This seeming discrepancy is explained by both language and context. Jesus had predicted His death, together with attending experiences, which He followed by other teachings. Matthew and Mark state that the Transfiguration occurred "six days after," not reckoning the day upon which the preceding things took place. That is, only the whole days were counted. But Luke evidently includes the day when Jesus spoke and also the day of Transfiguration, when he says the latter occurred "about eight days after." That is, Luke's reckoning apparently begins earlier and ends later.

SEVEN WORK DAYS

W. E., Tyler, Tex.

Question: Is it right for a Christian to retain a railroad job which requires him to work seven days in the week? What saith the Scriptures?

Answer: If we were under Mosaic law we should at once say, "No." But in the complexities of our modern life certain kinds of Sunday work seem to be necessary. However, from the teaching of the Bible as a whole, we conclude that a job which requires work regularly every Sunday should be relinquished. If the young man in question will prayerfully inquire of the Lord he can learn what his duty is. The very fact that he is "concerned about the matter" seems to indicate that the Lord is already speaking to him.

MILLENNIAL SACRIFICES AND OFFERINGS

B. A. B., Elyria, O.

Questions: (1) Will there be sacrifices and offerings in the temple during the millennium? (2) If so, what is their nature and purpose? (3) Where is the Scripture that tells us about these things?

Answers: (1) Such is the teaching of Scripture. (2) As to their character, they seem to be similar to the Levitical offerings, yet with variations. Just as the Mosaic sacrifices were anticipatory of the atoning work of Jesus Christ upon the Cross, it would seem that the purpose of Levitical sacrifices and offerings during millennial times will be in the nature of memorials; for the people will all be righteous, have new hearts, and the Holy Spirit will enable them to keep the law (Ezek. 26:26). (3) Ezekiel 40-46; Isaiah 56:3-7; 66:19-23; Zechariah 14:16-21.

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CHRISTIAN ONENESS

M. C., Kasson, Minn.

Question: Jesus Christ prayed that His followers might all be "one" (John 17:11, 21, 22, 23). What does that mean?

Answer: "One, even as we are." Oneness in thought, in purpose, in love; no disharmony; a perfect fellowship. "As we are" extends this oneness to our nature or essence, for all Christians have been made partakers of the divine nature through the regeneration of the Holy Spirit, who baptized us into one body when we believed (v. 20; 1 Cor. 12:12-27). The purpose of Christ also is that we shall be one in sharing His glory (v. 22). At that time we shall be "perfected into one" (v. 23; Eph. 4:12, 13). Thus it is apparent that the unity for which Jesus Christ prayed was not the unity of an external organization, but a spiritual unity which results from our oneness with Him.

THE GREATER JUDGMENT

C. J. B., Hudson, Ill.

Question: I am interested in both home and foreign missionary work, but more so in the former, since so many in our own land do not believe in Jesus Christ, and continue in sin and vice. Will not God judge more leniently those who know no better, than He will judge those who do?

Answer: While true that some servants will be beaten with more, and some with fewer stripes (Luke 12:47, 48), and true also that there are different standards for judging Jews and Gentiles (Rom. 2:12-16), ought we not be equally concerned about the lost, whether in the home land or in foreign lands? All are under condemnation, for there is not one righteous (Rom. 3:10-19). However, although many thousands in our land are not obeying the gospel, there are very few who cannot know the gospel and find Jesus Christ as their personal Saviour if they choose to do so. Therefore is not our obligation the greater to give the gospel to millions who not only never have heard it, but who have no opportunity to hear unless we either go or send some one to tell them?

GAMBLING

R. C. H., Muskogee, Okla.

Question: Does the Bible expressly condemn gambling?

Answer: The word does not occur in the Bible. But since gambling is a form of polite robbery, it would seem to be covered by the command, "If a man will not work, neither let him eat." To the extent to which a person strives to get something for nothing, even with the opponent's consent, he is not living honorably. Gambling in any form is betting, and may be made a profession or an occasional occupation. It may be upon a horse race or upon even friendly game of cards. The results of gambling are so deplorable that it is regarded as a crime in the different states of the Union. It often has deprived one of health and happiness, led to insanity, suicide, wrecked homes, and is intimately associated with vice and crime. Gambling cannot be robbed of its evil because practiced by cultured and so-called Christian people. The state of Ohio makes card playing for any stake whatsoever punishable by fine or imprisonment or both, and is defined by the statute as "gambling." Thus we see that gambling is a sin, and hence comes under the condemnation of the Bible as a whole, although not mentioned in any specific texts.

SORER PUNISHMENT

C. J. G., Duluth, Minn.

Question: How do you explain Hebrews 10:29?

Answer: The inspired writer is addressing professing Jewish Christians. He already has called their attention to the certain doom of those who sin willfully after they have received a knowledge of the truth, for if Jesus Christ is rejected there is no hope, since there is no other sacrifice for sins (vv. 26, 27). Furthermore, since the sinner who despised Moses' law had no mercy shown to him, how much "sorer punishment" should he receive who under the covenant of grace tramples under foot the Son of God? Even nominal members of the church are to all appearances sanctified, that is, set apart by God, and only time will tell who are really Christ's and who are not. But the one who counts the blood of this new covenant a common thing, i. e., reckons the blood of Christ to be that of a mere man, does despite to the Spirit of grace. That is, he commits the unpardonable sin and forfeits the hope of eternal life. This is the "sorer punishment." It can happen only to one who merely professes faith in Christ but afterwards turns his back upon Him. This same state of affairs is referred to by Peter (2 Peter 2:1).

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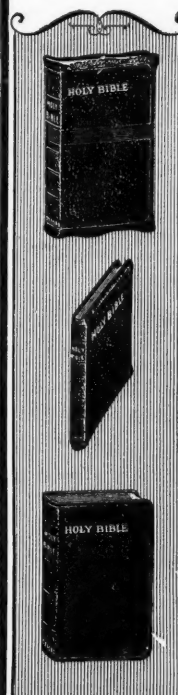
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THE UNPARDONABLE SIN

N. E. M., Dodgeville, Wis.

Question: What is the unpardonable sin (Matt. 12:22-32)?

Answer: So long as this question is asked we probably shall occasionally answer it. Primarily it was accusing Jesus Christ with being in league with Satan when His accusers knew better. Hence the sin was blasphemy against the Holy Spirit. Any deliberate persistent sin against the enlightenment of the Holy Spirit is unpardonable, for such sin is a rejection of the only power that can save a man.

WORLDLY POSSESSIONS HONORABLE

H. H., Grand Rapids, Mich.

Question: Has the Christian a right to strive for worldly possessions to use in an honorable way?

Answer: There is nothing inherently wrong in worldly possessions or in striving for them with a Christian motive. But the call to such a life should be clear and strong, and the motive must be unadulterated by selfishness. God does not want everybody to be a preacher or a missionary, but He does demand that every Christian put the kingdom of God first in his life plans and in his calling, whatever that may be.

MYSTIC BABYLON

M. H. B., Searcy, Ark.

Questions: (1) What is meant by "Babylon the Great" (Rev. 14:8)? (2) What is meant by the "hour of his judgment" (Rev. 14:7)?

Answers: (1) Mystic Babylon is probably referred to here, which has been described as "the huge system of spiritual adultery which holds sway over the hearts of evil men." (2) The hour, or period, of the divine judgments which shall bring to a close the present age, when Jesus Christ personally comes to judge the wicked.

FORMATION OF THE CANON

W. C. S., Moline, Ill.

Questions: Who compiled our Bible? Who selected what books should go into it, and what books should be excluded?

Answers: The canons of both the Old and the New Testaments were a gradual formation. The Hebrew scriptures were divided into the Law, the Prophets, and the Writings, and they were probably canonized in that order. The Law, about 444 B. C.; the Prophets about 200 B. C.; and the Writings, about 100 B. C. While the New Testament books early occupied a place of authority and sacredness equal to the Old Testament, some books were in dispute; that is, the apostolicity of certain books was questioned, although some of the disputed books were accepted by some churches, while other churches accepted others. By the end of the first century all of the books were known to be in existence; by 200 A. D. nearly all were universally recognized as sacred and authoritative, but as yet no official decision or uniformity of usage established a completed canon. In 397 the Council of Carthage gave a list of canonical books.

Another council at Carthage (419 A. D.) took action by which the question of how large the Bible should be was to be settled by authority rather than by criticism (see the two articles in *The International Standard Bible Encyclopedia*).

BIBLE DISCREPANCIES

A. L. W., Chattanooga, Tenn.

Question: Why is it we find so many apparent discrepancies in the Bible?

Answer: You do well to say "apparent" discrepancies, but in reality they are not "so many," but comparatively few. Most of them may be ascribed to the carelessness of copyists, though sometimes we find indications of deliberate tampering with the text. Some would explain these differences by the natural limitations of the human authors; but how can we harmonize such an explanation with the statement that "holy men of old spake as they were moved by the Holy Spirit"? Concerning these alleged discrepancies, the present writer wishes to heartily endorse the testimony of Prof. Willis J. Beecher: "If you will take up these one by one, according them the same fair treatment that you would demand for statements made by yourself, you will decide that in nine-tenths of them there is clearly no contradiction, and that only a small proportion of the remaining tenth presents any real difficulty."

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April 13

The Child and the Kingdom

Matthew 18:1-14; 19:13-15

Golden Text:—Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matthew 19:14.

I. The Greatest in the Kingdom of Heaven (vv. 1-4).

1. The Disciples' Question (v. 1).

The prominence given to Peter in connection with the announcement of Christ's purpose to build the church and the payment of tribute with the money in the fish's mouth, provoked jealousy on the part of the other disciples. The transfiguration scene revealed the divine person and the program of His kingdom. Seeing that the kingdom was to come to realization despite the tragedy of the cross, the disciples thought it best to have settled the place of rank in the kingdom. Their behavior betrayed their sad state of heart. Instead of entering into sympathy with Jesus in the dark hour of His passion, they were supremely concerned with the dignities to be conferred upon themselves.

2. Jesus' Answer (vv. 2-4).

He taught them concretely by placing a little child in their midst.

(1) Condition of entrance into the kingdom (v. 3).

He showed them that the great question which concerned them was as to whether they were really in the kingdom. Their behavior revealed the fact that they needed conversion before they could enter into the kingdom. Before they could even see, much less enter into the kingdom, they must be born from above (John 3:3, 5). Entrance into the kingdom is infinitely more important than rank therein.

(2) Whosoever possesses childlike humility is the greatest (v. 4).

The child is dependent, lowly and docile. Those who have been born again, converted, have these characteristics. The principle which determines rank in the kingdom is lowliness of heart. In the kingdom, the way up is down. One rises by sinking. The more one realizes his own unworthiness, the more worthy he is of the divine favor and trust.

II. The Lord's Identification with His Believing Ones (vv. 5-9).

1. Receiving the Believer in Christ's Name is Receiving Christ (v. 5).

Through faith in Christ we become God's children, and so completely is our life interwoven with His that He regards treatment of us as treatment of Himself. Those who welcome into fellowship the lowly believer, welcome Christ. Reception of believers includes all forms of sympathy and aid. To do this in Christ's name is to open our hearts to receive Him.

2. The Awful Peril of Causing a Believer to Stumble (vv. 6-9).

To cause to stumble means to give occasion for a moral fall. The particular reference was to the carnality and selfishness which were expressing themselves in their contention for pre-eminence. Such spirit and behavior would stifle the tender life of a babe in Christ. Their behavior was not only an injury, but a stumbling block to others. Every Christian should solemnly inquire as to whether his life would help or hinder his fellow believers. Am I helping someone to a higher level or am I pulling him down to a lower? To sin against Christ's own is to meet a sure and awful fate. The doom will be worse than drowning in the sea with a millstone around the neck. It will be eternal fire (v. 8). In this world of sin, offenses must come, but woe be unto the one who causes the offense. Everything causing one to stumble, though it be as vital as hands and feet, should be removed. We are responsible for ourselves and have a greater responsibility touching others.

III. Believers are Specially Cared for by the Heavenly Father (vv. 10-14).

1. They are under Angelic Guardianship (v. 10).

So precious is the believer in God's sight that angelic messengers are provided (Heb. 1:10). These angelic messengers have access to the very throne of God, even beholding His face. So high is the honor bestowed upon believers that the highest angels are sent to guard them.

2. The Son Came Especially to Save Such from Their Lost Condition (vv. 11-14).

The Heavenly Father does not will that anyone of these should perish. They are the objects of the Father's seeking love. The salvation of the humble believer has been secured by the incarnation and the atonement of the Good Shepherd. Since God sets such value upon the lowest believer, we should be most careful in our manner of life before them and in our treatment of them.

IV. Jesus Receiving Little Children (Matt. 19:13-15).

We should carefully note the setting of this text. Jesus had been speaking of the sanctity of marriage, which is the bulwark of the home. Into the sacred enclosure of the home comes childhood to complete and ennoble it.

1. Children Brought to Jesus (v. 13).

Doubtless they were brought by their parents. Parents naturally desire the blessing of the Lord for their children. Many parents today who are careless as to themselves, desire to bring their children into touch with Jesus Christ. It is natural that children should be brought to Christ.

2. Rebuked by the Disciples (v. 13). They regarded children as too insignificant to engage the Lord's attention. Christ places high value upon children.

3. The Disciples Rebuked by Christ (v. 14).

These words uttered by the Lord have placed a peculiar dignity upon the child. The very helplessness of children appealed to Christ. It is Christ-like to care for children. No service in the world pays such large dividends as that rendered to children.

4. Christ Laid His hands upon the Children (v. 15).

April 20

Jesus Teaching Forgiveness

Matthew 18:15-35 or

Easter Lesson John 20:1-16

Golden Text:—Forgive us our debts as we forgive our debtors.—Matthew 6:12.

This lesson touches a most vital subject, a most practical one for our everyday lives. We are always surrounded by wicked men. Ill-treatment we shall most surely receive, for all who will live godly in Christ Jesus shall suffer persecution (2 Tim. 3:12).

In this lesson we have divine instructions as to our behavior in case of such ill-treatment.

I. How to Gain an Erring Brother (vv. 15-20).

A sinning brother is lost. To bring him to a knowledge of his sin and restore him to fellowship in the church is to gain him. One soul is of greater value than the whole world. Therefore, to win a brother is a tremendous gain. The method to be used is

1. Personal (v. 15).

Go and tell him his fault alone. Personal effort is most vital in winning an erring brother. It is usually an effective method. The aim in this personal effort is not to charge him with sin, but to bring him to see his sin.

2. The Help of a Comrade (v. 16).

"Take with thee one or two more." The presence of one or two comrades helps in making known his fault.

3. Tell It to the Church (v. 17).

Sometimes the church can accomplish that which the individual and the comrades fail to do.

4. The Binding Authority of the Church's Decision (vv. 18-20).

When the church follows the instruction of the Lord, gathers in the name of Jesus Christ, and is actuated by the Holy Spirit, its decisions are final. The church sets moral standards.

II. Peter's Question (v. 21).

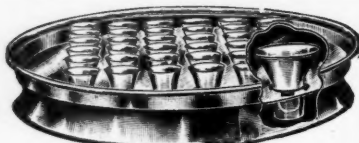
This question was probably occasioned by the ill-treatment which Peter was then experiencing at the hands of their fellow disciples. Christ's confession of Peter brought him into the limelight. The question of the disciples, "Who is greatest in the kingdom?" shows that there was some jealousy of Peter among the disciples. This envy and jealousy doubtless resulted in taunts and jeers. The limit of his patience being tested, he came to Jesus with the above question. From

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the Lord's teaching as to the efforts to bring about reconciliation in case of offenses between brother and brother, he knew that the spirit of forgiveness would be required. The rabbis taught that one, two and three offenses should be forgiven, but the fourth should be punished. Peter, disposed to be gracious, inquired, "Till seven times?" showing his readiness to forgive his brother not three times, but twice three times, and a little over.

III. Jesus' Answer (v. 22).

This answer was an astonishing revelation to Peter. Jesus said, "Not till seven times, but until seventy times seven," showing that our willingness to forgive should be practically limitless. We should be so filled with the love of Christ that we will forgive whenever called upon to do so.

IV. The Two Creditors (vv. 23-35).

These two creditors illustrate Christ's principle of forgiveness.

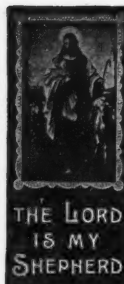
1. The Gracious Creditor (vv. 23-27).
The king in this parable represents God. The servant who is greatly in debt represents the sinner—any sinner, every sinner, you and me. We were hopelessly in debt to God. Ten thousand talents are equal to some twelve millions of dollars. To meet this obligation would be an utter impossibility. This man's plea for time, promising to pay all, resembles man's vain imaginations that he can pay his debt to God; that by his future good works he can atone for his past grievous sins. The law says, "pay all," but Christ forgives all. By the justice of God's law, we were hopelessly condemned; by the grace of God we were freely pardoned.

2. The Cruel Creditor (vv. 28-35).
The man who was forgiven so much found a man who owed him a small sum, about seventeen dollars. He shut his ears to the man's entreaty to be patient with him, flew at his throat and cruelly put him into jail. The great mercy shown him did not touch his heart, so he refused to be merciful. Everyone who is unforgiving shows that the forgiveness of God in Christ has not been experienced. Being set free from so great a debt as our sins against God, we should not take up some slight consideration against our brothers, but should make God's act of unlimited forgiveness toward us a standard of unlimited forgiveness toward others. Indeed, those who have a proper apprehension of sins forgiven will prove it by forgiving others. To say, "I forgive, but cannot forget," shows that there has not been real forgiveness. We must not keep a suspense account which will be brought up again in case of a new offense, but should blot it out forever. In dealing with others, we should always keep before us

(1) We all constantly need the forgiveness of God.

When we pray, "Forgive us our debt as we forgive our debtors," let us be sure that we have put away all thought of sin held against others.

(2) There is a day of judgment coming and at that day we shall be treated as we treat others.



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April 27

Giving Up All for the Kingdom Matthew 19:16-30

Golden Text:—Lay up for yourselves treasures in heaven.—Matthew 6:20.

The lesson title is likely to be misunderstood and the teaching misapplied. Christ did not directly, nor by implication teach that eternal life could be obtained by parting with possessions. In His dealing with the young man, Christ showed him his mistaken notion as to personal goodness and disclosed unto him his own essential nature.

I. A Certain Young Man (v. 16).

For a full view of the characteristics of this man, see Mark 10:17-30 and Luke 18:18-30.

1. His Virtues.

(1) Courageous (Mark 10:7).

He was of high standing, a rich young ruler (Luke 18:18, 23). To come to Jesus at this time meant ostracism from the Jewish commonwealth. He with manly courage came to Jesus.

(2) Earnest (Mark 10:17).

He came and knelt before Jesus, thus showing his earnestness and sincerity.

(3) High aspirations (v. 16).

He wanted eternal life. Though much taken up with the things of this present life, there was an aching void in his soul—he felt the need of preparing for a life beyond this.

(4) Pious and moral (v. 20).

From youth up he professed to have conformed to God's holy law. He possessed such magnanimity of soul as to call forth Christ's love.

(5) He believed that Christ could inform him of the "good thing" to be done to inherit eternal life.

2. His Errors.

(1) About Christ (v. 16).

He esteemed Jesus to be good, but did not apprehend Him as God. Had he properly apprehended Christ, he would have known Him not merely as one who did good, but as one who is essentially good; that is, God.

(2) Concerning himself.

He was self-righteous. He thought he was good and that he could do something good. He did not know that "there is none that doeth good, no not one"; "all have sinned and come short of the glory of God."

(3) Concerning eternal life.

He had a defective theology. He thought that eternal life could be obtained by good works. He did not know that the only way to get eternal life was to receive it as a gift from God (Rom. 6:23).

II. The Lord's Dealing with Him (vv. 17-22).

Jesus skillfully led the young man to see his errors and then put his finger on the weak spot in his life.

1. His Question: "Why callest thou me good?" (v. 17).

His object in this was to lead the young

April, 1930

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man to a correct apprehension as to who He was. Before giving him a chance to answer he declared that only God was good, as if to say, "I am good and therefore God." He was God manifest in the flesh, and repudiated the thought of being known merely as a good man. If He is not God, He is not good, for if He was not what He professed to be, He was an arch imposter because He made Himself equal with God.

2. Jesus' Answer to the Young Man's Question (vv. 17-20).

"If thou wilt enter into life, keep the commandments." Christ met him here on his own ground, namely, that of the law. He took the young man's level that the young man's real worth might be revealed. The Lord reveals sin and thus shuts the mouth of the self-righteous sinner (Rom. 3:19, 20). If one insists on getting life by doing something, the law declares what must be done. It must be perfectly kept. This no one has ever done, nor indeed can do, for the law curses instead of saves (Gal. 3:10). The gospel was given to save men from the curse (Rom. 1:16, 17; cf. 1 Tim. 1:15).

3. Christ's Command (vv. 21, 22).

Replying to Christ's citation of the commandments of the law, the young man glibly asserted that he had kept them from his youth up. He no doubt was sincere, but deceived. In his inner conscience he knew that there was something lacking. In Christ's command to go and sell his possessions and distribute to the poor, he put his finger upon the weak spot. His going away sorrowfully proved that he was covetous and did not love his neighbor as himself. When he had to make the supreme decision between Jesus and his possessions, he chose his wealth and let Jesus go. The wealth possessed the man, instead of the man possessing the wealth.

III. The Relationship of the Rich to the Kingdom (vv. 23-26).

This teaching concerning the peril of riches was most timely. Covetousness was fast taking hold of the people. Even one of His disciples, Judas, was well under its sway.

1. It is difficult for the rich to enter into the kingdom (vv. 23, 24).

This difficulty lies not in the possession of riches, for a man may possess great riches and be an heir of the kingdom. Money in itself is essentially good. It will help the poor and help bring the gospel to the lost. Many of the most useful men in ancient and modern times have been men of wealth; but they, like Abraham, chose to dwell in tents, looking for a city that hath foundations. The difficulty lies in trusting in riches. However, the step from possession to trusting is a very short one. Riches are deceitful (Matt. 13:22). The tendency of increasing wealth is to destroy the nobler life of the soul. It lulls into security (Rev. 3:17); it leads to self-indulgence (1 Tim. 6:9); it leads to pride (Ezek. 28:5; cf. Prov. 28:5).

2. Entrance into the Kingdom is Possible, Though Difficult (vv. 25, 26).

(1) It is possible for the grace of God to sanctify riches.

The very thing which hinders may

become a great influence for good in the hand of a regenerated and consecrated soul. His affections may be set upon things above, while living as a steward on earth.

(2) It is possible for the grace of God to open man's eyes that he may see his downward course and repent.

(3) It is possible for the grace of God to change a man from self-seeking to self-sacrifice.

(4) It is possible for the grace of God to make men humble.

IV. Rewards for Following Christ (vv. 27-30).

Those who turn their backs upon their kindred and possessions for the sake of Christ shall receive an hundredfold in this life and eternal life in the world to come. Those who forsake all to follow Christ shall reign with Him in glory.

May 4

Promotion in the Kingdom

Matthew 20:17-28

Golden Text:—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. —Matthew 20:28.

I. The King Foretells His Death and Resurrection (vv. 17-19).

1. The King on His Way to Jerusalem (v. 17).

This is His last journey to the beloved city. He took the twelve disciples aside from the traveling pilgrims to make known unto them what was before them. As they journeyed, he went ahead of the disciples. The courage thus shown by

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the Lord amazed the disciples who were following in fear (Mark 10:32). "Christ the conscious and certain sufferer, is courageous: His followers, who had nothing to fear, were afraid."

2. The Betrayal and Death Foretold (vv. 18, 19).

He went forward, fully conscious of the awful tragedy of the cross. He for the third time since the transfiguration tells the disciples of His suffering and death. But they are so filled with their ambitious scheme that they do not understand him. The treachery of Judas, the fierce persecutions of the chief priests and scribes, the unjust judgment, the delivery to Pontius Pilate, the mockery, the scourging, the crown of thorns, the cross, the hanging between two malefactors, the nails, the spear—all were spread before His mind like a picture! Though He knew all this, He pressed on, not of necessity, but deliberately. The joyous outlook upon the victory which would be accomplished by the shedding of His blood led Him forward. He went courageously, for He knew the time had come for the accomplishment of His Father's

will. We should be eager to do God's will regardless of what suffering it may bring. The joy and blessedness which lie beyond should beckon us on.

3. The Resurrection Foretold (v. 19).

Truly, this would have been a dark picture had the resurrection not been made known. The resurrection life beyond is always seen as the issue of the cross. The blessedness of the life beyond this "vale of tears" should induce us to press on. Christ is the grand example—"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

II. The Ambitious Request of James and John (vv. 20-23).

1. The Request (vv. 20, 21).

This request was made by their mother. The request was for a place of prominence in the kingdom. This is not the last mother whom children have used to carry out that which they are ashamed to do themselves. It is not wrong for

mothers to be ambitious for their boys, but they should know that life's pinacles are exceedingly dangerous. It is very desirous that parents should get places for their children near to Jesus, but the vain ambition of the world should not occupy their minds. Unfortunately, many parents are thinking of the high places of the world for their children, forgetting about nearness to Christ.

2. Jesus' Answer (vv. 22, 23).

He spoke directly to the men, not to their mother, declaring that they knew not what they were asking. He showed them that the way to this position of glory was through suffering. The cup which they were to drink was of great suffering and agony. The positions which they craved were attainable, but in a very different way from what they apprehended. The way to the places of glory in the kingdom of Christ is through the path of lowly and self-forgetful service and even great suffering. How often we blindly ask for that which we should not, and because of this the Lord many times must rebuke us.

III. How to Be Truly Exalted (vv. 24-28).

1. The Angry Disciples (v. 24).

When the ten heard of the request of James and John, they were filled with indignation against them. Their displeasure did not arise from the fact that they were free from the same selfish spirit, but that these two had thrust themselves to the front. It was no doubt an admixture of jealousy and indignation.

2. Greatness among the Heathen (v. 25).

The rule of the world has always been by the strong hand. The standards have not been moral excellence, but worth, station and power. Even today the reason one nation rules the other is that the one possesses sharper swords and heavier clubs than the other.

3. Greatness among Christ's Disciples (vv. 26, 27).

The standard here is in sharp contrast. The way to the place of prominence in Christ's kingdom is the way of self-abasement. To give is greater than to receive. The way up is down. To be serving someone is much better than to be served. It is not wrong to be ambitious to be great, but the basis of true greatness is that which human selfishness seeks to avoid. There will be degrees of rank in Christ's kingdom, but this rank will be character—not position, nor authority. The spirit of Christ substitutes "the greatness of love for the love of greatness." This greatness is not won at the expense of others. It is perfectly right to be great if that greatness has been attained by enriching others.

4. Christ is the Supreme Example of Greatness (v. 28).

All who will be great should study and imitate Christ. Let them forget self and serve others, even to the giving of their lives. This will eliminate all scrambling for place and power. The one grand test by which to know whether Christ's spirit controls one is whether he is serving others or seeking to be served.

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Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.

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And be ye glad of heart,
For Calvary and Easter Day—
Earth's saddest day and gladdest day—
Were just one day apart.

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WHAT CHRIST LEFT

His Purse to Judas.
His Mother to John.
His Clothes to the Soldiers.
His Body to Joseph.
His Peace to His Disciples.
His Soul to God.

—Sel.

THE RESURRECTION LIFE

Philippians 3:10, 11

1. *The Supreme Quest:*
The Knowledge of Christ.
2. *The Supreme Inspiration:*
The Power of His Resurrection.
3. *The Supreme Fellowship:*
The Fellowship of His Sufferings.
4. *The Supreme Reward:*
The Resurrection Life.

—John Best.

THE FACT OF THE RESURRECTION OF CHRIST

Christianity is not based upon myths, but upon facts. Resurrection of Christ best established fact of history.

1. *Foretold Fact*—
By Prophets (Acts 2:24-31).
By Christ (John 2:21).
2. *Material Fact*—
Witnesses saw body of flesh and bones.
3. *Miraculous Fact* (Acts 2:29-32).
4. *Justifying Fact* (Rom. 4:25).
5. *Prophetic Fact* (Acts 13:32-37).
6. *Typical Fact* (Col. 3:1, 2).
7. *Powerful Fact* (Eph. 1:19).

—D. Lauck Currens.

THE DEATH OF CHRIST

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Galatians 6:14.

I. Christ's Death Typified

1. Old Testament (Gen. 3:21; 22:1-14; Exod. 12:1-28).
2. Levitical Offerings (Lev. 1:1-5:19; Num. 21:8, 9; cf. John 3:14).

II. Christ's Death Prophesied

(Gen. 3:15; Ps. 22:1-21; Isa. 53:1-12; Zech. 12:10).

III. Christ's Death Verified

(Matt. 26, 27; Mark 14, 15; Luke 22, 23; John 18, 19).

IV. Christ's Death Emphasized

(Cor. 1:23; 2:2; Phil. 2:8; Col. 1:20-22; Heb. 12:2; Eph. 2:14-16).

V. Christ's Death Magnified

(Rev. 1:5-7; 5:6-12; 12:10; 19:13).

—Frederick H. Giles.

"We cannot build safely except we build on Christ; we cannot rest safely except we rest in Christ; we cannot walk safely except we walk with Christ; we cannot die safely except we die in Christ."

AT THE CROSS OF CHRIST

Luke 23

1. The people stood beholding (v. 35).
2. The rulers derided Him (v. 35).
3. The soldiers mocked Him (v. 36).
4. One of the malefactors railed on Him (v. 39).
5. The women bewailed and lamented Him (v. 27).
6. The centurion acknowledged Him (v. 47).
7. The dying thief acknowledged Him (v. 42).—W. Luff.

GLORYING IN THE CROSS

God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Galatians 6:14.

The reasons for "glorying in the cross" may be summed up in four Latin words carved upon the corners of a cross over the porch of a church in Normandy—*Lux, Pax, Lex, Rex.*

1. The Cross gives us *Light*, for from the supernatural three hours' darkness of the first Good Friday light has dawned for our sin-darkened world.

2. The Cross brings us *Peace*, for Christ has "made peace through the blood of his cross" (Col. 1:20).

3. The Cross fulfills the *Law* for us and in us (see Rom. 8:3, 4; 10:4). Its penalties have been exhausted for all believers, but its precepts remain as their rule of life, and only the motive power of the Cross can ensure true obedience (see Rom. 7:6, R. V.).

4. The Cross reveals Christ's *Kingship* (see Rom. 14:9), for His sovereignty is based upon His sacrifice (see Isa. 53:12; Phil. 2:8-11).—Wm. C. Procter, in *Prophetic News*.

THE FUTURE LIFE

The life that is to come (1 Tim. 4:8). A future life must always be a matter of faith and not of absolute demonstration.

The Scriptures and nature proclaim there is a life to come.

1. Nature illustrates a life to come in the metamorphosis of the grub to the beautiful dragon fly.

2. Prophets proclaimed it, as Daniel said men should awake to a resurrection (Dan. 12:2).

3. The psalmist sang of it, when he hymned the fact he would not be left in Hades nor see corruption (Ps. 16:10).

4. God evidences it, for He is not the God of the dead but of the living (Matt. 22:32).

5. Christ stated it, when He affirmed the fate of the unbeliever and the bliss of the redeemed (John 3:36).

6. Holy Spirit reveals it, for He speaks of "the ages of the ages" (Rev. 22:5, R. V., margin).

7. Christ's resurrection proves it, for being raised from the dead He lives in the power of an indissoluble life (Heb. 7:16, R. V., margin).—F. E. Marsh.

"BUT WE SEE JESUS"

Hebrews 2: 9

1. *In the Manger:*
Human Saviour (Matt. 2:17).
2. *Jesus Weeping:*
Compassionate Saviour (John 11:35).
3. *In the Garden:*
Willing Saviour (Luke 22:47).
4. *On the Cross:*
Praying Saviour (John 19:18).
5. *Risen Again:*
Powerful Saviour (Luke 24:31).
6. *The Only Saviour:* (Acts 4:17).
—G. U. Dowey.

CHRIST ON THE CROSS

As Predicted in Psalm 22

1. Complaints of being forsaken and unheard (vv. 1, 2).
2. Acknowledges the holiness of the Father (v. 3).
3. Pleads former deliverances (vv. 4, 5).
4. Humiliation and reproach (vv. 6-8).
5. Faith and prayer (vv. 9-11).
6. Extremity of suffering (vv. 12-18).
7. Further supplications (vv. 19-21).
8. Ejaculations of praise (vv. 22-26).
9. Forecasts of victory (vv. 27-31).
—Selected.

THE APPEARANCES OF CHRIST

Proofs of His Bodily Resurrection
1 Corinthians 15: 20

Christianity can never exist without a living faith in a risen, living Saviour. The resurrection of Jesus Christ is the foundation of the Christian faith. The empty tomb is a silent testimony to the resurrected body of the Lord Jesus which was placed there by men, watched by women, guarded by soldiers, and protected by angels.

TWELVE APPEARANCES RECORDED

1. To Mary Magdalene (Mark 16:9; John 20:11-18).
 2. To the women (Matt. 28:9; Luke 24:10).
 3. To Peter (Mark 16:7; Luke 24:34; 1 Cor. 15:5).
 4. To the two Emmaus disciples (Luke 24:13-35).
 5. To the ten disciples (Luke 24:36-48; John 20:19-23).
 6. To Thomas and the other disciples (John 20:24-29).
 7. To the seven disciples, fishing (John 21:1-14).
 8. To the eleven in Galilee (Matt. 28:10; Mark 16:7; 1 Cor. 15:7).
 9. To five hundred brethren at once (1 Cor. 15:6).
 10. To His brother James (1 Cor. 15:7).
 11. To the eleven at Bethany (Luke 24:50-52; Acts 1:3-4; 9:11).
 12. To the apostle Paul (Acts 9:3-6; 1 Cor. 9:1; 15:8).
- To those who believe, He is real and precious (1 Pet. 2:6, 7).—Wm. H. Cadwell.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



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BORROWED

They borrowed a bed to lay His head,
 When Christ the Lord came down.
 They borrowed the ass in the mountain pass

For Him to ride to town.

But the crown that He wore
 And the cross that He bore
 Were His own.

He borrowed the bread when the crowd
 He fed

On the grassy mountain side.
 He borrowed the dish of broken fish
 With which He satisfied.
 But the crown that He wore
 And the cross that He bore
 Were His own.

He borrowed the ship in which to sit
 To teach the multitude.

He borrowed the nest in which to rest;
 He had never a home so rude.
 But the crown that He wore
 And the cross that He bore
 Were His own.

He borrowed a room on the way to the tomb

The passover lamb to eat.
 They borrowed the cave for Him a grave;
 They borrowed a winding sheet.
 But the crown that He wore
 And the cross that He bore
 Were His own.

The thorns on His head were worn in my stead;

For me the Saviour died.
 For guilt of my sin the nails drove in
 When Him they crucified.
 Though the crown that He wore
 And the cross that He bore
 Were His own
 They rightly were mine.

—Selected.

ON WATCH FOR THE MASTER'S RETURN

Luke 12:35-41

A right attitude toward a certain event based upon an unfulfilling promise of a trustworthy friend.

I. Evidencing Faith:

1. By believing the promise.
2. By reckoning on the imminence of His return.
3. By giving pre-eminence to His return.

II. Exemplifying Love:

1. In voluntary obedience, from the heart (Rom. 6:17).
2. In willing service—doing the will of God from the heart (Eph. 6:6).
3. In expectant waiting with your light burning to welcome Him (Luke 12:35, 36).

III. Entertaining Hope:

1. Of eternal life (Tit. 1:2).
2. Of exemption from sin, sorrow and death (Rev. 21:4).
3. Of enjoyment of heaven's glories with Christ (Rev. 22:14).—Paul M. Tharp.

"What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air."—Wellspring.

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COME

1. Come down (Luke 19:5).
2. Come out (2 Cor. 6:17).
3. Come in (Gen. 7:1).
4. Come up (Rev. 4:1).
5. Come all (Matt. 11:28).
6. Come now (Isa. 1:18).
7. Come take (Rev. 22:17).

—L. J. Derk.

EVIDENCES OF SALVATION

That ye may know that ye have eternal life (1 John 5:13).

Those who are in the enjoyment of salvation show it:

1. By praising God for it (1 Pet. 2:9).
2. By abhorring themselves (Job 42:5, 6).
3. By delighting in prayer (Acts 9:11).
4. By thirsting for the Word of God (Ps. 19:10).
5. By seeking to please the Lord (Col. 1:10).
6. By bringing others to Him (John 14:42).

THE EASTER MESSAGE OF MARY MAGDALENE

As it began to dawn, came Mary Magdalene to see the sepulchre (Matt. 28:1). Let us learn from Mary Magdalene how to obtain fellowship with the Lord Jesus. Notice how she sought.

She sought the Saviour very early in the morning. If you cannot wait for Christ and be patient in the hope of having fellowship with Him at some distant season, you will never have fellowship at all, for the heart that is fitted for communion is a hungering and a thirsting heart.

She sought Him also with very great boldness. Other disciples fled from the sepulchre, for they trembled and were amazed; but Mary, it is said, "stood" at the sepulchre. If you would have Christ with you, seek him boldly. Let nothing hold you back. Defy the world. Press on where others flee.

She sought Christ faithfully—she stood at the sepulchre. Some find it hard to stand by a living Saviour, but she stood by a dead one. Let us seek Christ after this mode, cleaving to the very least thing that has to do with him, remaining faithful though all others should forsake him.

She sought Jesus earnestly—she stood "weeping." Those tear-droppings were as spells that led the Saviour captive and made Him come forth and show Himself to her. If you desire Jesus' presence, weep after it! If you cannot be happy unless He come and say to you, "Thou art my beloved," you will soon hear His voice.

She sought the Saviour only. What cared she for angels? She turned herself back from them; her search was only for her Lord. If Christ be your one and only love, if your heart has cast out all rivals, you will not long lack the comfort of His presence. Mary Magdalene sought thus because she loved much. Let us arouse ourselves to the same intensity of affection; let our heart, like Mary's, be full of Christ, and our love, like hers, will be satisfied with nothing short of himself.—C. H. Spurgeon.

THE WAY OF SALVATION

John 10:9

1. A Simple Way—"I am the door."
2. A Safe Way—"By me."
3. A Sufficient Way—"If any man enter."
4. A Sure Way—"He shall be saved."

—B. B. S.

THE TRINITY AND THE BELIEVER'S BODY

1. *God the Father.* "Know ye not that ye are the temple of God?" (1 Cor. 3:16, 17; 2 Cor. 6:16).

2. *God the Son.* "Know ye not that your bodies are members of Christ?" (1 Cor. 6:15).

3. *God the Holy Spirit.* "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19).—Wilbur M. Smith.

SEVEN THINGS ABOUT THE GOSPEL OF GOD

Romans 1-3

The proof of man's guilt established (3:9-18).

The prophetic promises of God fulfilled (1:2).

The person of the Son of God declared (1:3, 4).

The principle of divine righteousness enforced (1:17).

The propitiation for sin supplied (3:25).

The power of God to save displayed (1:16).

The promise to all who believe proclaimed (1:16; 3:26).—J. E. B.

PILATE'S AWFUL SIN

1. He sinned against *conscience*. "I find no fault in him" (John 19:4-6).

2. He sinned against *conviction*. "Pilate wrote a title" (John 19:12, 19-22).

3. He sinned by *heeding not the warnings*.

"Have nothing to do with that just man" (Matt. 27:19).

"Herod * * * sent him again to Pilate" (Luke 23:11-15).

4. He sinned in *trying to please men*. "Willing to content the people" (Mark 15:15).

5. He sinned in *professing innocence*. "He took water and washed his hands" (Matt. 27:24).

6. He sinned in *rejecting light*.

"What is truth?" (John 18:36-38).

LESSONS:

1. His weakness. "Thou couldst have no power—except" (John 19:11).

2. His hypocrisy. "I am innocent" (Matt. 27:24).

3. His fear of men. "He was the more afraid" (John 19:8).

4. His vacillation. "What shall I do then?" (Matt. 27:21-22).

5. His rejection of Christ.

"Gave sentence * * * as they required" (Luke 23:24-25).—G. H. Alexander.

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Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

W. E. Pietsch closed splendid meetings in Denver and San Francisco with God's blessing in the salvation of many souls and restoration of backsliders.

The Gypsy Smith, Jr.-McKee Party recently closed a successful campaign in the First Presbyterian Church of Dallas, Tex. The auditorium was crowded night after night. Dr. Will Anderson, the pastor, said that the meeting was one of the best ever held in his church. Following the Dallas engagement, the evangelists went to Roanoke, Va.

Samuel B. Goff had a fine union meeting in Hummelstown, Pa., in January. Eighty-six were won to Christ and the church. The church was revived. During February three churches in Camden, N. J., co-operated in meeting. Great crowds came to hear the gospel proclaimed and many were won for Christ. Mr. Goff began meetings in Oneonta, N. Y., February 23 with four churches co-operating in a combination of home visitation and evangelistic meetings.

Mr. and Mrs. C. W. Harris, musical directors and pastor's helpers in special meetings, conducted a campaign during the first week of March in Rochester, Ind., with Rev. Wm. Eiler, pastor of the United Brethren church. Following the Rochester meetings, Mr. and Mrs. Harris went to Dayton, O., for an engagement, after which they expect to conduct several meetings in Kansas. Mr. Harris is pianist and children's and young people's worker. They ask the prayers of the readers of these columns that they may be greatly used of the Lord.

Neil McIntyre, of New York City, Scotland's blind evangelist, concluded a very successful series of special meetings on Friday night, January 31, in the Market Street Mission, Morristown, N. J. There were a number of professed conversions.

This campaign was followed by two weeks' special meetings in the Bethany Methodist Protestant Church of Somers Point, N. J. Large congregations heard Mr. McIntyre preach and sing. Many accepted Christ as their Saviour, and a large number rededicated their lives to the Lord. Mr. McIntyre went from Somers Point to conduct meetings in the Mt. Pleasant Methodist Protestant Church, Pleasantville, N. J.

Mr. McIntyre has conducted meetings in many of the prominent churches and rescue missions in the United States, Canada and Europe.

Dr. and Mrs. H. P. Dunlop after a successful Bible-teaching, evangelistic engagement of three weeks at Newton, Ia., recently conducted a fine campaign in Morrill, Neb. During the first week they held thirty different meetings.

Guy W. Green, layman of Kansas City, Mo., held special meetings in Brotherhood Presbyterian Church of Wichita, Kan., February 12-23. Rev. A. G. Alexander is the pastor. There were thirty-seven additions to the church, of which thirty were by profession of faith. On the last day of the meeting the record for Sunday-school attendance was broken.

G. A. DeFlon and party closed meetings in McLouth, Kan., January 26 with a fine service, although January was a hard winter month with much snow and cold weather. On January 29 they started a campaign in the East Topeka Methodist Episcopal Church which continued until February 23. Mr. DeFlon says: "Pray for us, as we pray for you daily, for there is power in much prayer, and waiting upon God."

Mr. and Mrs. John Imrie, singer and pianist, of Springfield, Mo., were in successful meetings at Cromwell, Okla., with the First Baptist Church, during February. March 9 the Imries went to Longmont, Colo., to be with Pastor W. C. Garberson, of the First Baptist Church. Beginning March 30 they will be with the First M. E. Church, East Alton, Ill., of which Rev. H. L. Metcalf is pastor.

The Vinaroffs, gospel musicians and pastor's helpers, assisted in union revival meetings at Wrightsville, Pa., the first three weeks in January. The pastors of the churches co-operating preached during the revival. The Spirit of God was present in power and many souls were saved. From Wrightsville the Vinaroffs moved to Red Lion, Pa., in the same county, being their second meeting with the First United Brethren Church in that town in the last twelve months. The pastor, Rev. M. R. Fleming, preached every night of the three weeks to as many as twelve hundred and never less than six hundred people. The working of the Holy Spirit brought conviction of sin, and more than fifty men and women accepted Christ as their Saviour and testified to the saving of their souls.

The Winona Lake School of Theology, at Winona Lake, Ind., has just announced its faculty and courses for the summer session to be held from July 9 to August 14. The faculty will include men recognized as authorities in their departments, both as authors and educators. Among them will be: Dr. J. A. Huffman, dean, English and Greek New Testament; Dr. A. T. Robertson, English New Testament; Dr. John E. Kuizenga, Religious Education; Dr. J. A. Faulkner, Church History; Dr. A. T. Howard, Comparative Religions; Dr. Leander S. Keyser, Chris-

tian Apologetics. The work is divided into two semesters, the first one beginning on July 9 and closing on July 26. The second semester begins on July 29, closing on August 14. Students may register for either one or both semesters. Winona Lake School of Theology is a high-standard interdenominational divinity school, conducting summer sessions only. The work is thorough, evangelical and orthodox. Further information may be had by addressing Winona Lake School of Theology, Winona Lake, Ind.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The four Bible classes in the cities of Portsmouth, Norfolk, Newport News, and Richmond report splendid progress, and increasing interest. Rev. Lee W. Ames is the teacher. It is expected that these classes will close with a Bible conference probably in each of the cities.

Dr. J. E. Conant closed a series of successful meetings in the First Baptist Church of Bellingham, Wash., and opened a campaign in the Clementine Memorial Presbyterian Church of Springfield, Ill., Rev. M. C. Maietta, pastor, '20.

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Moody Bible Institute Monthly

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Ind.

Rev. James F. Harrison conducted a series of meetings in Benkelman, Neb., in the United Presbyterian church.

Rev. Harry McCormick Lintz conducted a series of evangelistic meetings in the Glades Presbyterian Church, Carmichaels, Pa., from March 2 to 16, and in the Calvary Evangelical Church of Villa Park, Ill., Rev. Wm. B. Rilling, pastor, from March 17 to 30.

Dr. S. Edward Long conducted a Bible conference in the First Presbyterian Church of White Pigeon, Michigan, Rev. Chas. J. Fisher, '28, being the pastor.

Dr. Chas. R. Scafe closed a very successful Bible conference held in the First

Presbyterian Church of Perry, Ia., Rev. A. J. Kamman, pastor. He also held a Bible conference in the Presbyterian church of Nampa, Idaho, Rev. A. M. McClain, pastor.

Rev. W. W. Shannon held a successful evangelistic campaign in San Diego, Calif., under the auspices of three of the churches of that city.

Mr. Chas. E. Putnam closed a very successful series of meetings in Auburndale, Fla., on March 2, and after a short visit to Fruitland Park, held a series of meetings in Pell City, Ala., First Baptist Church, Rev. Claude Bridges, pastor. He also began meetings in Boston, Ga., at the end of the month.

In Augusta, Ga., the Curtiss Baptist Church, Rev. E. C. Sheridan, D.D., pastor, a most successful Bible conference was held from March 2 to 9. The speakers were Rev. James M. Gray, D.D., Mr. H. A. Ironside, Mr. Scott Paterson, and Rev. J. A. Sutherland. Mr. Harry Davis was soloist and chorus leader.

The Bible conference in St. Louis, Mo., from March 9 to 16 was held in the Central Presbyterian Church. The speakers were Rev. James M. Gray, D.D., Mr. H. A. Ironside, and Rev. J. A. Sutherland. Mr. Harry Davis was the soloist and chorus leader. The Announcer's Trio were present and participated in the program.

James F. Harrison closed a very successful series of meetings on February 16 in the Millgrove Church (Undenominational), Millgrove, N. Y., Rev. Charles Riley, pastor, opening on February 23rd evangelistic meetings in the United Presbyterian church of Benkelman, Neb., Rev. J. C. Foster, pastor, and continuing until the middle of March.

FUTURE ENGAGEMENTS

Harry O. Anderson—March, Santa Barbara, Calif.; April-June, Des Moines, Ia.

The "Bonney Workers"—March, Dawson, Pa.; April, Hannibal, Mo.; April 30-May 11, Taylor, Tex.

Gipsy Smith-McKee Party—March 16-30, Spartanburg, S. C.; April 6-27, Orange, Tex.; May 4-11, Charlotte, N. C.; May 18-June 8, Richmond, Ky.; Sept. 14-Oct. 5, Camden, Ark.; Oct. 12-Nov. 2, Alexandria, La.

C. W. Harris—April 6-20, Dayton, Ohio; April 22-May 11, Hoisington, Kan.

E. Henderson Lane—Mar. 10-30, York, Neb.; Mar. 31-Apr. 20, Pleasanton, Neb.

Rev. and Mrs. L. James Kindig—Mar. 17-Apr. 6, Lorain, O.; Apr. 7-20, Alliance, O.

The Newell Brothers—March, Sebawaing, Mich.; April, Columbus, O.

Richard Nyburg—April 6-20, Faith, S. Dak.

Miss Sara C. Palmer—Mar. 30-Apr. 20, Lancaster, Pa.

W. E. Pietsch—April, St. Louis, Mo.; May, Dodge Center, Minn.; June, Los Angeles, Calif.; July, Siloam Springs, Ark.

George Preston—Mar. 18-Apr. 20, Northwest, Ia.

Rayburn Party—March-April, Abilene, Kan.; May, Waurika, Okla.; June, Holton, Kan.

C. R. L. Vawter and Party—March-June, 1930, Australia.

The Vinaroffs—Mar. 10-30, Hanover, Pa.; Mar. 31-April 20, Tyrone, Pa.; May 4-18, Oakland, Calif.; May 19-June 1, Portland, Ore.; June 2-July 15, States of Washington and California; July 25-Aug. 10, Pen Grove Camp Meeting, Hanover, Pa.; Aug. 17-Sept. 7, Turtle Lake, Wis.

Bishop J. Willis—Mar. 16-30, Wilmington, N. C.; April 20-May 4, Winston-Salem, N. C.

E. L. Wolslagel—Mar. 25-Apr. 4, Emporia, Va.; Apr. 6-20, Williamsburg, Ky.; Apr. 23-May 11, Thomasville, Ga.; May 13-17, New Orleans, La.; May 18-June 1, Little Rock, Ark.; June 3-15, Tuskegee, Okla.

T. A. Woods and W. W. Kerns—March-May, Manitoba, Can.



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The Preacher's Scrap Book, by Jesse Eugene Dinger.

This compilation of quotations from many sources is just what the name states. The selections have been made with unusual care and are of more than ordinary merit. The index is complete.

207 pages. 11x8½ inches. The Speakers Library, Washington, D. C. \$2.50. G. S.

His Last Week.

This booklet contains the record of the last week of our Lord in the words of the four Gospels. Originally planned for the churches of all denominations in a single community, this little work has now been so widely celebrated that a million and a half copies have already been distributed. The devotional reading of the events of our Lord's last week is a most natural and helpful observance of the Easter season. Beginning with Palm Sunday the events of each day are narrated in the chronological order in which they are recorded in the Gospels. While the book can be conveniently carried in the pocket, and so can be used for private devotions, it is equally serviceable for class study in the weeks preceding Easter.

64 pages. 6x4½ inches. Hope Publishing Company, Chicago. 10 cents; \$7.00 a hundred. C. H. B.

Heresies Exposed, compiled by William C. Irvine.

This is the fifth edition of a critical examination of the prevailing heresies and false teachings of today. Twenty-five of the "isms" are set forth and their erroneous doctrines exposed in the light of Scripture. It is a work of keen, scholarly thinking, such as will satisfy the trained mind, and yet its contents have been expressed in such simple language that even a child will be able to grasp its instruction. In these days of innumerable false prophets this work will be unusually helpful to enable the children of God to "try the spirits."

152 pages. 7½x4¼ inches. Bible Institute Colportage Association, Chicago. 75 cents. C. H. B.

Mrs. Eddy, by Edwin Franden Dakin.

This biography of a virginal mind, as the author phrases the subtitle, is proof that truth is stranger than fiction. As told by Mr. Dakin the life of Mary Baker Eddy is a romance that grips like a high-class novel. Despite the fact that the reader's verdict makes the book an indictment of the character it portrays, Dakin writes without prejudice or bias; he presents the facts and their verification. At times he is decidedly in favor of Mrs. Eddy, crediting her with a peculiar genius and persistency that brought success at an age when others would have long since let go. But the success itself, Christian Science—and the phases of its growth—is revealed in a setting of facts that makes one marvel how a system like this can find and maintain adherents.

One is not surprised to learn from the publishers of the book that the authorities of this cult are trying to intimidate booksellers who handle this biography. He can understand too some of the newspaper "open letters" in which Mr. Dakin has been assailed as to the truth of his volume, and his convincing replies have been published.

The truth of this highly edifying book is absolutely convincing to any fair and unprejudiced mind. Everybody, and Christian Scientists in particular, ought to read this book.

553 pages. 9½x6½ inches. Charles Scribner's Sons, New York. \$5.00. H. F. S.

The Gospel among the Red Men, by Robert Hamilton.

The author writes out of a knowledge assimilated through more than thirty years of observation, service and fellowship with the noble men and women who have so faithfully wrought at the task of missionary work among the Red Men. Their acts, and his, together with fragments of records, have gone into this story of Baptist achievement among the Indians of the South, which, so far as we know, is now for the first time made available in permanent form.

239 pages. 7½x5 inches. Southern Baptist Convention, Nashville, Tenn.

J. R. R.

Trail-Makers in Other Lands, by Ina S. Lambdin.

The aim of the author is to stimulate missionary study among the Juniors, and this book is adapted to the interests of children at this stage of development. The subject matter is largely narration, covering the careers of four pioneer Southern Baptist missionaries and one native missionary. The respective countries in which these missionaries labored are studied. Interest in missions rather than information about them is the chief aim of this course. An additional feature is found in a series of helps for the teacher, together with a set of questions and other appropriate material. This work ought to commend itself to all who deal with the Junior child.

128 pages. 7½x5 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

J. A. V. G.

The Eternal God Revealing Himself, by David L. Cooper.

Written particularly for members of his own race, this book can be most helpfully read by non-Jewish students of the Word. Mr. Cooper is a converted Jew. But he has gone to the Old Testament without bias and from its pages shown that Israel's God is the Triune God and that the Lord Jesus is Israel's Messiah and the Saviour of all who will accept Him by an act of faith.

Once the testimony of the Old Testament is presented, Mr. Cooper turns to the New Testament for corroborative evidence, which he abundantly presents. Appendices giving a table of Messianic prophecies fulfilled in Jesus, and a list of quotations of what certain rabbis have said about the reality and integrity of Jesus, add to the value of the book.

362 pages. 8x5½ inches. The Evangelical Press, Harrisburg, Pa. \$3.75. H. F. S.

The Child's Bible, edited by John Stirling.

This attractive volume which all children will love for its beautiful full page pictures by the world's great artists—twenty-six of these reproductions besides over fifty smaller ones and maps illustrating single events—contains other commendable features. It offers not selected portions but the Bible itself in Authorized Version, with only repetitions and difficult passages like chronologies omitted. Unity is not sacrificed nor the identity of separate books, each introduced by sentences explaining its relation to the rest. Grouped in handy subdivisions under simple headings, instead of using chapter and verse divisions, the Scriptures unfold like a story. Long words and unfamiliar terms require no dictionary because explained where they occur. If the editor personally favors the liberal attitude he almost entirely restrains its expression, allowing the Word to carry its own message.

509 pages. 10½x7¼ inches. Bobbs-Merrill Company, Indianapolis, Ind. \$3.75. H. E. S.

Prohibition Still at Its Worst, by Irving Fisher, assisted by H. Bruce Brougham.

This study of American conditions by the distinguished Yale economist and statistician appeared just before the last federal election but deserves constant use by all good citizens, for by accurate exhibition of facts and figures it refutes arguments daily uttered against prohibition and the Volstead Act. The average man is easily misled by propaganda and a biased press, not knowing the general situation throughout the land and without the means of detecting erroneous claims. Here is the desired information, for example, on the lowered death rate from alcoholism, the consumption of liquor, and the results from Quebec's system of control.

Nineteen chapters discuss as many features of the question, in each case first stating the Wet arguments and then the Dry replies. He also explains the various remedies proposed and their futility, on the evidence of their advocates. Hence prohibition, however inefficient today, is a vast improvement, and the nation's only course is fuller enforcement.

385 pages. 7½x5 inches. Alcohol Information Committee, 150 Fifth Ave., New York City. \$1.50. H. E. S.

Economic Causes of the Reformation in England, by Oscar Albert Marti, Ph.D.

Text and abundant documentary references here demonstrate that the English Reformation rested on far wider basis than is generally supposed. Henry VIII desired scant changes in doctrine and was not moved exclusively by his dynastic interests. Personal greed for the church wealth, and a desire to safeguard and build up national prosperity, made him break with Rome. Reviewing earlier centuries, we discover several times a rupture almost took place on account of papal abuses: levy of enormous tribute to no benefit for the contributors; Roman interference with English domestic interests; and selfish absorption of a third of all English property to the economic disadvantage of the rest. Even the clergy had protested at such exactions, foreseeing the danger to papal prestige and authority. In fact, one pope called England his inexhaustible fountain of riches.

When monastic houses were finally confiscated and distributed far and wide, the new owners could be depended on to forget their Catholic scruples and resist any attempts at restoration, whereas the monks became too scattered and impoverished to organize or support such movements.

275 pages. 7½x5 inches. Macmillan Company, New York. \$2.50. H. E. S.

The Early Tractarians and the Eastern Church, by P. E. Shaw.

Both the English Prayer Book controversy and the wide advocacy of church union, even to the inclusion of non-Protestant bodies, render important this study by a Hartford Theological Seminary professor of the early Oxford movement which eventually carried Newman into the Roman fold. Christians cannot afford to be ignorant of modern church history and its lessons and warnings. The tractarians held "that could be no true church which was based on the Bible alone and gave no heed to the voice of antiquity," meaning decrees of the ecumenical councils. They believed the church to be single and universal embracing Roman, Eastern and Anglican bodies but not dissenters, because the latter claimed right of private judgment upon Scripture.

The author appears to favor them and by many quotations reveals their attempts to fellowship with Roman Catholics, whose papal supremacy theory had to be rejected, and then with the Eastern, where one main dispute was as to which traditions had ecumenical sanction. Protestants should be familiar with this extensive documentary evidence.

200 pages. 7½x5 inches. Morehouse Publishing Company, Milwaukee, Wis. \$2.00. H. E. S.

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161 pages. 8x5½ inches. Harper and Brothers, New York. \$1.50. J. R. R.

Our Doctrines, by Harold W. Tribble, M.A., Th.D.

A professor of theology who is gifted with unusual clarity of expression here explains the chief Christian doctrines in untechnical terms that laymen will readily grasp. Preachers also may well study these condensed but suggestive statements, even though at certain points they will differ with the author according to their denominations. It is a textbook in a Church Administration Study Course, closing with synopses of chapters and questions for review and examination.

183 pages. 7x4½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 60 cents. H. E. S.

Tiger! Tiger! The Life Story of John B. Gough, by Honoré Willis Morrow.

A thrilling tale retold at the opportune moment, for Gough was not only the most effective temperance speaker that has ever been heard in America, as in England and Scotland on his two long tours there, but his own growth in ideas and methods, as experience led from one attitude to another, records also the development of this reform. At first, working with a society wholly divorced from the church, he soon saw the aid of religion needed. Distrusting prohibition by law he eventually endorsed it; and strongly prejudiced against female reformers whose field he felt was in the home, he finally accepted their co-operation and influenced Frances Willard in forming the W. C. T. U. At the last through her he discovered the reformers must participate in politics, and joined the Prohibition party himself.

His spiritual experience, far-sighted judgment, devoted ministry to all victims of drink, and his relations with Dr. Lyman Beecher and other leaders, all command our interest, while his discussion of prohibitory legislation has important bearing on the Eighteenth Amendment and deserves wide reading.

296 pages. 8x5 inches. William Morrow and Company, New York, \$2.50. H. E. S.

Paul: Life and Letters, by Dr. William Dallmann.

This superb volume, in illustrations, quality of paper and craftsmanship the choicest tribute to the great apostle we have ever seen, is superior in text as well and a great credit to its author and the Lutheran denomination in which he ranks as a scholarly commentator. He recounts as though an eye-witness the story of Paul's life from childhood onward, introducing a large amount of pertinent information about local and governmental conditions, besides summarizing the epistles as time and place for each is reached. The scenes live before us and we gain a new sense of the first century's life and interests. Best of all, the account is thoroughly scriptural with no parade of modernist "scholarship" and editorial corrections, although the author lists several hundred important works consulted. A large number of steel engravings and colored pictures represent the world's most gifted artists and add to our reluctance to lay the book down.

366 pages. 9½x7 inches. Concordia Publishing House, St. Louis, Mo. \$4.50. H. E. S.

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Inspiration, History, Theories and Facts, by Rev. William Albert Ericson.

This little book is evidently the fruit of most industrious reading and devoted zeal, but will hardly meet the needs of keen-minded students not already convinced of the Bible's plenary inspiration. Perhaps attempting to cover too much ground in brief compass, the author makes statements which should be proved, and elsewhere his arguments are not always convincing or logically defensible. At times he begs the question and his explanation of discrepancies is not uniformly satisfactory. The strongest chapter presents the facts or Scripture passages on which the doctrine is based. Another distinguishes clearly the various theories which men have advanced. 132 pages. 7x5 inches. American Tract Society, New York. \$1.50. H. E. S.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Twilight Reveries," by Charles L. Goodell, D.D. Cloth, 168 pages, \$1.50.

"In the Land of the Santals," by Mathew A. Pederson. Cloth, 178 pages, \$1.25.

"The War-Method and the Peace-Method," by William I. Hull, Ph.D., F.R.Hist.S. Cloth, 364 pages, \$2.50.

"Twice-Born Ministers," by S. M. Shoemaker, Jr. Cloth, 198 pages, \$1.50.

"Science, Christ and the Bible," by Gerald B. Winrod. Cloth, 156 pages, \$1.25.

"Beacon Lights of Faith," by C. F. Wimberly, D.D. Cloth, 191 pages, \$1.50.

"The Road of the Loving Heart," by George H. Morrison, D.D. Cloth, 147 pages, \$1.50.

"Secret of the Life Sublime," by A. Z. Conrad, D.D. Cloth, 218 pages, \$1.50.

"Sheep of the Outer Fold," by Florence H. Towne. Cloth, 96 pages, \$1.00.

"The Secret of a Quiet Mind," by John S. Bunting. Cloth, 127 pages, \$1.25.

Harper and Brothers, New York.

"The Story of David Livingstone," by W. P. Livingstone. Cloth, 1616 pages, \$1.50.

"The Virgin Birth of Christ," by J. Gresham Machen, D.D., Litt.D. Cloth, 415 pages, \$5.00.

Macmillan Company, New York.

"Jesus-Jeshua," by Gustaf Dalman, D.D., authorized translation by Paul P. Levertoff. Cloth, 270 pages, \$4.50.

"The Atonement in History and in Life," essays edited by L. W. Grensted, M.A., B.D. Cloth, 340 pages, \$3.50.

"The Lacquer Lady," by F. Tennyson Jesse. Cloth, 466 pages, \$2.50.

"The Book of Isaiah, I-XXXIX," by Charles Boutflower, M.A. Cloth, 388 pages, \$6.50.

"Economic Causes of the Reformation in England," by Oscar Albert Marti, Ph.D. Cloth, 275 pages, \$2.50.

"Church Union in South India," by Rt. Rev. E. H. M. Waller, M.A., Bishop of Madras. Paper, 96 pages, 80 cents.

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"From Babylon to Bethlehem," by C. Lamar McGinty, Th.D., D.D. Cloth, 243 pages, \$1.50.

"Working with Juniors," by Myrtle R. Creaman. Cloth, 216 pages, 60 cents.

"Winning to Christ," by P. E. Burroughs, D. D. Cloth, 188 pages, 75 cents.

"Our Doctrines," by Harold W. Tribble, M. A. Th.D. Cloth, 183 pages, 60 cents.

"Missions Our Mission," by M. E. Dodd, A.B., D.D. Cloth, 140 pages, 60 cents.

"The Gospel Among the Red Men," by Robert Hamilton. Paper, 239 pages.

Judson Press, Philadelphia.

"Fighters for Freedom," by Austen Kennedy deBlois, Ph.D., D.D., LL.D. Cloth, 437 pages, \$1.50.

"Clough Kingdom-Builders in South India," by Herbert Waldo Hines, Ph.D. Cloth, 168 pages, \$1.25.

Bible Institute Colportage Association, Chicago.

"Souls Set Free." Paper-board cover, 123 pages, 60 cents; paper, 25 cents.

Richard G. Badger, Boston.

"The Heart's True Home," by Francis M. Wetherill, M.A., S.T.M., D.D. Cloth, 136 pages, \$2.00.

"God's Communicating Door," by H. Adye Prichard, M.A., D.D. Cloth, 99 pages, \$2.00.

Cokesbury Press, Nashville, Tenn.

"Bible Study for Bible Students," by J. Brad Craig. Volume I, 300 pages; Volume II, 228 pages; Volume III, 290 pages, \$1.35 each.

Charles Scribner's Sons, New York.

"The Theology of Crisis," by Prof. H. Emil Brunner. Cloth, 141 pages, \$1.75.

"The Religious Quests of the Graeco-Roman World," by S. Angus, Ph.D., D.Litt., D.D. Cloth, 464 pages, \$4.00.

Dodd, Mead and Company, New York.

"Livingstone," by R. J. Campbell, D.D. Cloth, 310 pages, \$3.00.

Abingdon Press, New York.

"The Christ of Every Road," by E. Stanley Jones, D.D. Cloth, 271 pages, \$1.50.

American Tract Society, New York.

"Inspiration, History, Theories and Facts," by William Albert Ericson. Cloth, 132 pages, \$1.50.

W. B. Eerdmans Publishing Company, Grand Rapids, Mich.

"The Power of God unto Salvation," by Benjamin B. Warfield, D.D., LL.D. Cloth, 254 pages, \$2.00.

Lutheran Literary Board, Burlington, Ia.

"Man in the Making," by Charles M. A. Stine, Ph.D., Sc.D., and Milton H. Stine, Ph.D., D.D. Cloth, 145 pages, \$1.50.

Biglow and Main, Chicago.

"Inter-church Hymnal," compiled by Frank A. Morgan, M.A., B.D., \$1.50.

William Morrow and Company, New York.

"Tiger! Tiger! The Life Story of John B. Gough," by Honore W. Morrow. Cloth, 296 pages, \$2.50.

Concordia Publishing House, St. Louis, Mo.

"Paul: Life and Letters," by William Dalmann. Cloth, 366 pages, \$4.50.

Morehouse Publishing Company, Milwaukee, Wis.

"The Early Tractarians and the Eastern Church," by P. E. Shaw. Cloth, 200 pages, \$2.00.

Pentecostal Publishing Company, Louisville, Ky.

"Why I Know the Bible is the Word of God," by William Edward Biederwolf. Cloth, 153 pages.

Warner Brothers, Anderson, Ind.

"The Challenge of the Prophets," by Oswald Ryan. Cloth, 128 pages, \$1.00.

Lewis Copeland Company, New York.

"India in Bondage," by Jabez T. Sunderland, M.A., D.D. Cloth, 530 pages, \$4.00.

United Lutheran Publication House, Philadelphia.

"My Saviour," by Gerhard E. Lenski. Cloth, 92 pages, 75 cents.

Dayton Publishing Company, Dayton, Ohio.

"The Book of the Heart," by Mrs. Elsie J. Cosler Campbell. Paper, 22 pages.

John Day Company, New York.

"Prohibition and Prosperity," by Samuel Crowther. Cloth, 88 pages, \$1.00.

"Prohibition and Prosperity," by Samuel Crowther. Cloth, 81 pages, \$1.00.

F. A. Davis Company, Philadelphia.

"Practical Psychology and Psychiatry," by C. B. Burr, M.D. Cloth, 378 pages, \$2.75.

Old Catholic Truth Society, Los Angeles, Calif.

"Catholic Doctrine in the Bible," by Rt. Rev. Samuel D. Benedict. Paper, 89 pages, 35 cents.

The Revival Press, 6658 Freshpond Road, Brooklyn, N. Y.

"The Fundamentals of Revival," by William Fetter. Paper, 77 pages.

John Ritchie, Kilmarnock, Scotland.

"George Whitefield," by J. R. Andrews. Cloth, 445 pages, 60 cents.

"Charles Haddon Spurgeon," Cloth, 330 pages, 60 cents.

"Henry Moorhouse," by John Macpherson. Cloth, 144 pages, 60 cents.

"Brownlow North," by Kenneth M. Ody. Stuart, M.A. Cloth, 320 pages, 60 cents.

Marshall, Morgan and Scott, London.

"Christ and Everyman," by Walter D. Hankinson. Cloth, 224 pages, \$1.50.

"The Bible and Palestine's Future," by A. Humphrey-Davy. Paper-board cover, 95 pages, 75 cents.

"Fellowship in Faith," Paper, 30 pages.

"Reminiscences of Mrs. Finn," Cloth, 256 pages, \$1.65.

A. Milroy, Esq., Bus. Mgr., 60 Cricklade Ave., Streatham Hill, S. W. 2, London.

"Service," quarterly magazine organ of the Civil Service Christian Union. 6d. per annum.

Alcohol Information Committee, New York.

"Prohibition Still at Its Worst," by Prof. Irving Fisher, assisted by H. Bruce Brougham. Cloth, 384 pages, \$1.50.

W. D. Herrstrom, Box 111, North Hill Station, Akron, Ohio.

"What is the Difference Between Fundamentalism and Modernism?" by W. D. Herrstrom. Paper, 22 pages, 10 cents.

G. F. Vallance, Goodmayes, Essex, England.

"Doubts and Difficulties," by Ernest Barker. Paper, 24 pages, 3 cents.

"Have Ye Not Read?" by J. Newcombe Goad. Paper, 16 pages, 3 cents.

"Is the Believer Eternally Secure?" by Ernest Barker. Paper, 24 pages, 3 cents.

Covenant Publishing Company, London.

"The Documents of Daniel," by W. Pascoe Goad. Cloth, 185 pages, \$1.00.

J. M. Dent and Sons, Ltd., London and Toronto.

"The Case for India," by John S. Hoyland, M.C., F.R.Hist.S. Cloth, 180 pages, \$1.35.

Moody Bible Institute Monthly

Moody Bible Institute of Chicago

William M. Runyan

ASSISTANT DEAN

Rev. H. L. Lundquist has for some time borne the title of Assistant to the Dean, with special reference to directing the work of the Evening School. But at a recent meeting of the Executive Committee of the Trustees his title was changed to Assistant Dean. This was done to afford him a little more liberty and authority in directing the Evening School. It was also designed to aid him in caring for certain details of the Day School especially in the absence of the President who, since the resignation of Dr. Fitzwater, has been serving as Dean *ad interim* of the Educational Department including both schools.



Harold L. Lundquist

ADDITIONS TO OUR EXTENSION STAFF



Daniel S. Martin

Rev. Daniel S. Martin, of Louisville, Miss., has been added to the staff of the Extension Department to promote Bible conferences and evangelistic meetings, especially in the Southland where he was born and reared.

He has been in the pastorate of the Presbyterian church, U. S. A., for twenty-two years, and enjoys the confidence of ministers and laymen both in his own and other denominations.

Rev. Gideon F. Higginbotham, of Oakland, Calif., has also been engaged by the Extension Department for a similar work in the Northwest and on the Pacific Coast, where he has resided for some years.

Mr. Higginbotham is an ordained minister of the Baptist communion, a graduate of the Institute in 1915, and since the World War has been a widely used and successful evangelist.

The friends of the Moody Bible Institute and all faithful witnesses to the Christian faith are urged to co-operate with these men in the advancement of the cause of Christ wherever they go.



Gideon F. Higginbotham

FACULTY AND STAFF ENGAGEMENTS

Miss Ruby Ann Jackson, February 7, Women's Auxiliary, Woodlawn Baptist Church, Chicago; February 14, Mothers and Daughters banquet, First Mennonite Church, Chicago; February 26, addressed Crystal Bible Class, Bethany Swedish Mission Church, Chicago.

Frances C. Allison, February 2 and 9, Wellspring Bible Class (women), Fourth Presbyterian Church, Chicago.

Rev. Oscar Lowry, February 16, morning service, State Penitentiary, Joliet, Ill.; February 16, evening service, February 23, morning and evening services, Humboldt Park Gospel Tabernacle, Chicago.

Rev. P. B. Fitzwater, D. D., February 23, Redeemer Presbyterian Church, Detroit, Mich.

Rev. J. A. Van Gorkom, February 16, morning service, Salem Evangelical Church, Barrington, Ill.

Rev. D. L. Foster, February 8, addressed student volunteers of Chicago Area, St. Paul's Methodist Episcopal Church; February 16, Epworth League and evening service, Salem Evangelical Church, Barrington, Ill.; February 20, addressed Sunday-school teachers and officers, First Presbyterian Church, LaGrange, Ill.

H. A. IRONSIDE

This well known Bible expositor has pledged a large part of his time for the coming year to the Moody Bible Institute for both classroom and Extension work. This valuable addition to the teaching force has been made possible by the fact that Mr. Ironside has accepted a call to the Moody Memorial Church as permanent pulpit supply, leaving him free for Bible work elsewhere during the week days.

STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

E. R. Hill '25, pastor of the Cedar Springs (Mich.) Baptist Church is witnessing the salvation of souls in the regular Sunday night evangelistic services. Material improvements to the extent of more than \$1,100 have been made upon the property during the past year.

Otis Q. Sellers '21, is exercising a constructive and soul-saving ministry as pastor of the Fifth Avenue Baptist Church, Newport, Ky. A class numbering thirty-five has for a year been studying the Scofield Correspondence Course, and the success of this class has encouraged the organizing of another of forty members for work with the Correspondence School.

George A. Bates '29, was ordained to the Baptist ministry on January 2, in the Toledo (Ohio) Baptist Tabernacle, where

his father is pastor. On January 5, Mr. Bates entered upon the duties of assistant pastor of the Fifth Avenue Baptist Church, Newport, Ky., having special charge of music, Sunday-school, and young people's work.

Howard E. Adams '28, has recently become affiliated with the working force of the Fifth Avenue Baptist Church, Newport, Ky., and will contribute trombone solos as a regular feature of the gospel services.

Donald H. MacLennan '23, is pastor of St. John's Church, Winona, Ont., Canada. This work was started forty years ago by the devout Rev. Canon F. E. Howitt. Prayer is requested that spirituality may displace the worldliness that has crowded upon the church in recent years.

Anna Nelson '23, is serving her fourth year as pastor of the M. E. church, Emmet, Neb. She expects to be ordained a deacon next September.

W. L. Peters '23, and Mrs. Peters (Myrtle Caldwell '23), have concluded their work in Montana and taken the pastorate of the Baptist church at Chambers, Neb. This church is spiritually alert and seeks the lost. It is not only self-supporting, but supports a missionary in the Philippines.

Irene Peterson '23, is rejoicing in her opportunities for Christian service as a teacher in the public schools and in Sunday-school, at Pipestone, Minn.

Mrs. Reginald Reynolds (Zan Hamilton '23), P. O., Thika, Kenya Colony, Africa, writes: "You will rejoice to know that the past term was the best in Githumu's history. More than two thousand hear God's Word every Sunday, and over five hundred are attending classes in preparation for baptism. Also some five hundred are learning to read God's Word. However, this number means only two per cent of the number of people for which we four missionaries are responsible. The Lord seems pleased to allow us our furlough in March, as He is sending workers here, and has given us indication in money that it is His will for us to go. Will you not ask Him to fully supply, that we may go to Canada to see my aged father?"

William H. Saye '23, has taken up work with the West Fayette Presbyterian Church, R. D. 5, Geneva, N. Y. He has recovered from a very severe illness and rejoices in God's grace so effectively bestowed. The parish is large, and there are many signs of advancement.

Albert C. Smith '23, after a number of engagements for the Extension Department of M. B. I., and independent evangelistic work covering several months, has accepted a pastorate at Martinsville, Ill. Preaching is a new line of activity, and he asks prayer that he may be abundantly helped by the divine Spirit.

Hattie Venema '23, reports from Winnebago, Neb., that she is still girl's matron at the Indian mission at that place. She tells of many interesting incidents in her work with the boys and girls, but there is discouragement in the fact that the parents are mostly ungodly and give no help in the Christian training of their young people.

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Enoch Zimmerman '23, has recently moved from Illinois to Salem, Ore., Route 6, where he is caring for a small ranch and keeping alert for opportunities for special Christian service. He hopes it may not be long until he shall become pastor of a church.

F. C. H. Dreyer '94, and Mrs. Dreyer (Gertrude Walter '96), send a heart-stirring message from Chefoo, North China, where Mr. Dreyer is constantly engaged in the writing of the *Mandarin Bible Commentary*. Mandarin is colloquial Chinese, and is the best medium for reaching the masses of the people. This will be an extensive work, dealing with many books of the Old Testament, and the four Gospels and book of Acts of the New Testament. Much prayer has been offered for the advancement of this needed work, and for the printing of the manuscripts as they are completed.

William Ault '26, is pastor of the Franklin Street Baptist Church at Hutchinson, Minn.

Alfred Thompson '12, arrived in New York, February 6, from Numan, Nigeria, West Africa, and is now at home at 1328 W. North St., Kalamazoo, Mich. Mr. Thompson has been alone this last term as Mrs. Thompson (Flossie M. Gibson '13) had to remain in America to take care of their little son who has not been well.

Myrtle Miller '22, and her sister Clara are serving the second year of a three year term as teachers in the Sofia American Schools, Bulgaria. They are enjoying this missionary service.

A letter from A. T. Rollene '29, reports that he and Mrs. Rollene '29, may be addressed at Coulee, Wash., where they have been working since last July. Mr. Rollene has seven preaching points but only three are officially under his jurisdiction. In expressing gratitude for the sound teaching of the Institute he adds: "Mrs. Rollene's training at the Institute has helped me to care for this large territory. She takes part in the Sunday-school and young people's work, and also holds services."

Harmon S. Nixon '20, writes of a pleasant journey back to his field in Africa except for the inland travel when they experienced the heaviest rains on record. The rain was a blessing however to the natives, who for two years have not reaped a harvest because of drought and locusts.

J. C. Proctor '19, and Mrs. Proctor (Minnie Colville '21), missionaries under the South Africa General Mission, sailed January 30 for London. They will spend some time in Lisbon, making an intensive study of the Portuguese language, before returning to their field in Angola.

Chas. E. Crawford '10, has resigned the pastorate of the Marquette Road Baptist Church, Chicago, where he served for five and a half years, to give full time to the work of the American Bible Society.

T. A. Woods '05, writes from Justice, Manitoba, Canada, "The Institute has been of untold benefit to me, and in spite of the difficulties that have faced me in Canada, Newfoundland, Ireland, Scotland, and England, the Lord has given victory. I am never ashamed to tell of the blessing M. B. I. has been to me in my ministry."

FUNDAMENTALISTS

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THE BIBLE INSTITUTE COLPORTAGE ASS'N
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Moody Bible Institute Monthly

Baker A. Humes '27, has entered upon a work of absorbing interest with the American Sunday School Union. As Sunday-school missionary he serves a territory comprising six counties in a "backwoods" section of the favored state of Indiana. He is doing much visitation work and organizing Sunday-schools in neglected places.

H. L. Weber, M.D., D.D.S., '11, in a report of the Central Hospital of the Elat Station, Ebolowa, Cameroun, West Africa, tells of the extensive work done for the bodies of many hundreds of native men, women and children. Twenty per cent of the 16,503 persons treated during 1929 were pagan, and of these Dr. Weber says: "We have been able to win a little more than one in every ten to Christ, so we are indeed happier still to serve the pagan people with medicine and the gospel."

Mildred Cook '24, in February became assistant to Dr. J. E. Jaderquist, managing editor of *The King's Business*, Los Angeles, Calif.

Sammy Hogue '22, has recently been made director of the Spiritual Life Department of Woman's Work of the Presbyterian church in the U. S. Miss Hogue has been abundantly prepared for this responsible position by her ministry in various fields since graduating from the Institute. For the past year she was associated with the Department of Religious Work in the St. Louis Y. W. C. A.

BORN

To Frank E. Patten and Mrs. Patten (Ethel L. Sheffield '18), a son, Frank Eldred, January 10, Delhi, Minn.

To Louis D. Hill '27, and Mrs. Hill (Eunice Anderson, Evening School '28), a son, February 4, Rockford, Ill.

To John G. American '28, and Mrs. American (Angie Kingsbury '25), a daughter, Cynthia Belle, January 6, Chicago, Ill.

To Howard S. Berglund '26, and Mrs. Berglund, a son, Robert Dwight, February 17, Chicago.

To Harold Voelkel '22, and Mrs. Voelkel (Gertrude Swallen '23), a daughter, Sarah Louise, February 21, Pyeng Yang, Korea.

To W. A. Genheimer '19, and Mrs. Genheimer, a son, Ronald William, January 14, St. Lucia, Zululand, South Africa.

MARRIED

William Ault '26, and Mercedes Krohn, January 15, Hutchinson, Minn.

Harry A. Miller '26, and Maude B. Whitmer '27, February 7, Africa.

AT REST

William Malcolm Young '09, at the age of forty-nine, on January 11, left his earthly home for the palace of the King. He was a member of the Detroit Conference of the Methodist Episcopal church, and had been widely engaged in evangelistic and church finance activities. He was a much loved and honored servant of God.

C. L. Herrick '09, is bereft in the death of his wife, Edna Slawson Herrick, who after a lingering illness entered into rest at Worcester, N. Y., February 10. She had been a true helpmate through fifty-

two years of wedded life, always bearing an inspiring testimony of saving grace.

Carolyn L. Kling '26, after nearly three years in the Municipal Tuberculosis Sanitarium, Chicago, Ill., on February 19, entered into the rest that remaineth to the people of God.

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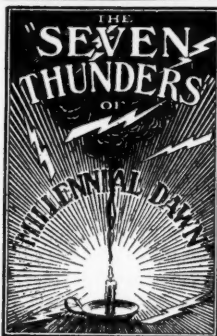
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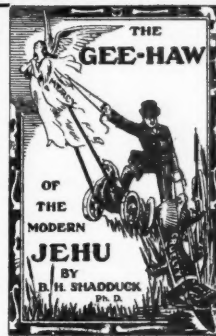
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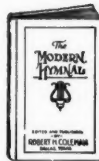
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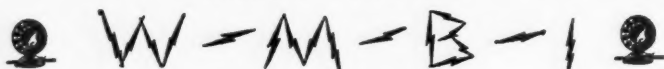
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RADIO STATION



1080 kilocycles (277.6 meters)

The illustration on this page shows a busy corner of the general offices of the Radio Department. The large amount of mail exhibited is the result of "Letter Week" which was conducted during the week of January 19. About ten thousand letters were received and the following states and foreign countries represented:

Alabama, Arkansas, California, Colorado, Connecticut, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, South Dakota, Texas, Virginia, Washington, West Virginia, Wisconsin, British Columbia, Manitoba, New Brunswick, Ontario, Quebec, Saskatchewan, Toronto, Honolulu.

The number of letters received undoubtedly represent only a small portion of W-M-B-I listeners, but the Radio Department has occasion to praise God for this most tangible evidence of the large audience which regularly hears the gospel message in word and song.



A LONG DISTANCE RECORD

Last month there was printed a letter from one of the Fiji Islands telling of the reception of the Institute program, and it seemed that this distance of approximately 7,200 miles was about as far as W-M-B-I could reasonably expect to be heard. However, the first week in March a communication was received from Hastings, New Zealand, approximately 8,800 miles, and the letter is reproduced herewith.

The Manager,
W-M-B-I,
Chicago, Ill.
Dear Sir:

I received your station for the first time on twenty-fifth inst. I picked up W-M-B-I at about 1:45 A. M., C. S. T. I heard a short sermon on how every day brought us nearer to eternity. Passages from Hebrews and Psalms were mentioned. An item by a soprano followed. After this the announcer said that "Sunrise" would be played, specially for a mother and father in Allentown,

Pa. "Sunrise" was sung by a tenor, with cornet and piano accompaniment. A long announcement followed, but the following is as much as I remember, "The . . . assembly at W-M-B-I; we're having a good time here in the studio, we hope others from distant parts are hearing this. We had a letter from Fiji and Peru, South America." The an-



nouncer went on to say he hoped that others in Fiji were listening, especially in the island from which the letter came. At the end of the announcement he said that . . . would sing "Halleluja."

I tuned off to a local station after this as static, which was very bad, was getting worse as it grew dark. Volume was good speaker strength with a four tube set, and had it not been for static I could have heard every word that was said, especially the message of the first speaker, as he had an excellently modulated voice.

New Zealand is about a thousand miles farther from Chicago than Fiji, so listeners there must get enough volume from W-M-B-I to fill the house. I hope to hear W-M-B-I again when our summer static has disappeared.

Yours truly,

G. Inglis.

C/o G. P. Dasent, Esq.
Private Bag.
Hastings, New Zealand.



ANOTHER LONG DISTANCE REPORT

A post card recently arrived which was most encouraging as it shows regular reception in a very distant point.

Friday Night, Feb. 7, 1930.

Your station came in very strong, clear and distinct. It was a nice sermon and we enjoyed it very much. We

are with you every Friday evening.
Mr. and Mrs. Chas. C. Smith,
72 Sqdn. Luke Field,
Honolulu, Hawaii.



THE WEEKLY PROGRAM

The following news item has been released for publication in a great many papers in the Central States district, and the special attention of the MOODY MONTHLY readers is directed to it, for undoubtedly there are many who will wish to avail themselves of this special offer:

The extensive and carefully planned programs of station W-M-B-I, owned and operated by the Moody Bible Institute of Chicago, are issued in attractive printed form weekly. Formerly a charge was made for the program. It is now sent free by first class mail to any address on receipt only of the cost of postage—2 cents a week, or \$1 a year. W-M-B-I (1080 Kyc. 277.6 m.) puts on the air the messages of the gospel in songs, Bible expositions, devotional addresses, foreign language sermons, and many other features of wide interest. Special broadcasts by speakers of international eminence are often listed. An up-to-date copy of the program will make possible the receiving of the outstanding features.



ANNOUNCER'S DESK

Wendell P. Loveless



The Moody Bible Institute is planning a "Radio Rally" for the middle of May or the early part of June. We have long been desirous of having several thousand of our regular listeners in Illinois, Indiana, Wisconsin, Michigan, Iowa, and Ohio, who hear the W-M-B-I programs daily, visit us here at the Institute, and now this is being definitely planned. We desire every one who can possibly do so to come in and be our guest for the day and evening.

We are planning a great program of music, addresses, little journeys around the Institute, where nearly two thousand day and evening students are carrying on their work. We look for a time of great spiritual blessing to us all. Arrangements will be made for those who desire to visit the radio transmitter at Addison, Ill.

We are planning to include in the day's program special features of music and greetings by visiting friends from the various states which will be broadcast from our Auditorium. It is desirous that this radio rally may

Moody Bible Institute Monthly

be a time of genuine spiritual awaken-
ing and refreshing. To this end may all
our readers remember this plan in prayer.

BON VOYAGE

Miss Edna Gray Johnson, Superin-
tendent of Women of the Moody Bible
Institute, has directed the boys and girls
K. Y. B. Club over W-M-B-I for nearly
four years. Her work has been a great
blessing to thousands of youthful listeners.
She has suffered rather severe illness
this winter and has departed for a three
months leave of absence, when she hopes
to rest and regain her strength. There
are doubtless many who will wish to re-
member her in prayer that the Lord will
restore her physically as He sees the need
and in accordance with His will. In
Miss Johnson's absence her assistant in
the superintendent's office, Miss Dorothy

Dietz, who has very effectively assisted
in the K. Y. B. Club before, will take
charge of this program, which takes place
at 11:30 each Saturday.

FREE GRANTS OF BOOKS

Literature was sent out on account of Book
Funds from February 1 to February 28, 1930,
inclusive:

Africa Book Fund: 4 shipments: 82 Col-
portage Library books, 50 tracts

Alaska Book Fund: 1 shipment: 47 Col-
portage Library books, 49 Evangel Booklets, 65
Pocket Treasuries, 60 tracts.

Free Tract Fund: 14 shipments: 25 Pocket
Treasuries, 9,780 tracts.

General Mission Fields Book Fund: 9 ship-
ments to 8 states, 8 shipments to the Philippine
Islands, 8 shipments to 5 foreign countries: 117
Colportage Library books, 142 Evangel Booklets,
560 tracts.

Hospital Book Fund: 74 shipments to 31
states, 3 shipments to Canada: 2,424 Colportage
Library books, 85 Emphasized Gospels, 2,384
Evangel Booklets, 2,595 Pocket Treasuries, 11,295
tracts, 75 Testaments.

India Book Fund: 4 shipments: 91 Col-
portage Library books, 113 Evangel Booklets, 15
Pocket Treasuries, 60 tracts.

Latin America Book Fund: 9 shipments to
6 states, 4 shipments to Porto Rico, 7 shipments
to 5 foreign countries: 906 Colportage Library
books, 1,181 Evangel Booklets, 30 Pocket Treas-
uries, 3,135 tracts.

Life-Saving Station Book Fund: 1 shipment
to 1 state: 65 Colportage Library books, 45 Evan-
gel Booklets, 100 Pocket Treasuries.

Lodging House Book Fund: 1 shipment to
1 state: 15 Colportage Library books, 15 Evangel
Booklets.

Lumber Camp Book Fund: 8 shipments to 7
states, 2 shipments to Canada: 344 Colportage
Library books, 500 Emphasized Gospels, 529
Evangel Booklets, 797 Pocket Treasuries, 2,140
tracts, 15 Testaments.

Mountain Book Fund: 341 shipments to 11
states: 1,784 Colportage Library books, 2,041
Emphasized Gospels, 2,018 Evangel Booklets,
2,673 Pocket Treasuries, 2,090 tracts, 1,357
Testaments, 131 Bible Alphabet and Memory
Work booklets.

Pioneer Book Fund: 36 shipments to 10
states, 8 shipments to Canada: 1,317 Colportage
Library books, 124 Emphasized Gospels, 1,305
Evangel Booklets, 786 Pocket Treasuries, 4,137
tracts, 6 Testaments, 2 Bible Alphabet and Mem-
ory Work booklets.

Prison Book Fund: 73 shipments to 28
states, 2 shipments to Canada: 2,564 Colportage
Library books, 2,738 Evangel Booklets, 3,667
Pocket Treasuries, 7,060 tracts, 60 Testaments.

Seamen's Book Fund: 1 shipment to 1 for-
eign country: 115 Colportage Library books, 110
Evangel Booklets, 50 Pocket Treasuries, 300
tracts.

The total amount of literature sent on the
above Book Funds during February is as fol-
lows: 566 shipments to 40 states, 8 shipments
to the Philippine Islands, 4 shipments to Porto
Rico, 1 shipment to Alaska, 15 shipments to
Canada, 24 shipments to India, Africa, Ger-
many, Cuba, Spain, Argentina, Nicaragua,
Dutch Guiana, British Guiana, British West
Indies, France and Latvia: 9,871 Colportage
Library books, 2,750 Emphasized Gospels, 10,
629 Evangel Booklets, 10,803 Pocket Treas-
uries, 40,667 tracts, 1,513 Testaments, 133
Bible Alphabet and Memory Work booklets.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage
Association of Chicago. The following contribu-
tions have been received between Feb. 1 and 28,
1930:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 6.00
General Missions	4	70.80
Hospital	422	1,641.96
India	1	5.00
Latin America	6	29.84
Lodging House	1	1.00
Lumber Camp	53	249.00
Mountain	542	3,126.66
Pioneer	10	38.63
Prison	205	786.87
Free Tract	11	5.33

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